

Souvenir

Noble Teaching Profession

**(Souvenir brought out on the occasion of organising of
01 Day Teachers' Orientation Programme on
"Right Orientation on Teaching Profession"
for our revered Modern Teachers)**

The Divine Life Society, Bolangir Branch, Odisha

Views on Teachers

Views of Swami Vivekananda on Teachers

"The second condition necessary in the teacher is – sinlessness. The question is often asked, 'Why should we often look into the character and personality of a teacher? This is not right The sine qua non of acquiring truth for one's self or for imparting to others is the purity of heart and soul. He must be perfectly pure, and then alone comes the value of his words'."

"The function of the teacher is indeed an affair of transference of something, and not one of mere stimulation of the existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore the teacher must be pure."

"... Without the personal life of a teacher there would be no education."

"The true teacher is one who can throw his whole force into the tendency of the taught. Without real sympathy we can never teach well."

Views of Mahatma Gandhi on Teachers

".....All teachers should be men of character."

".....They should be inspired by the spirit of service."

".....The right thing to do would be not to measure the value of the teachers on the basis of their salaries, and for the teachers to hold education as their chief aim and give a second place to what they get as payment for their work. In short, the teacher should look on education as his duty – Dharma – which he must perform."

Views of Swami Sivananda on Teachers

"It is important that the professors, teachers and staff of such educational institutions also need to acquire a personal knowledge of and absorb the true spirit of the ethical and spiritual ideals of our great culture. These teachers and professors have constant and continuous contact with their students. It is imperative, therefore, that they personally constitute ideal exemplars of the way of life which they wish the students to follow. They must, to some extent, personify in their own lives the virtues and ideals which they wish their students to acquire and to grow into. If this is lacking, the students have poor examples to follow and it is natural that they should fail to imbibe anything noble and sublime in their college career."

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"Right Orientation
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The Divine Life Society,
Bolangir Branch, Odisha, India

Souvenir : Noble Teaching Profession

Editor : Shri Raghunath Babu

Publisher: The Divine Life Society,
Bolangir Branch, Bolangir, Odisha, India.

Printer: Jayshree Printers,
Old Palace Line,
Bolangir.

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First Edition - 15.11.2024, 1000 copies

This Souvenir is meant for free distribution amongst our revered Modern Teachers with a humble prayer to them to kindly go through this souvenir and utilise the teachings contained therein sincerely and meticulously in their day-to-day lives for deriving immense benefits in their personal lives.

Since this Souvenir, printed in limited number, will be distributed amongst limited number of Modern Teachers, they are also most humbly requested to kindly bring this Souvenir to the knowledge of all our other revered Modern Teachers with a view that they can also go through the soft copy of this Souvenir in the Internet Archive and derive similar immense benefits for themselves.

Soft copy of this Souvenir

Our revered Modern Teachers can go through the soft copy of this Souvenir, free of cost, in the Internet Archive by (1) accessing internet through any browser, (2) logging in <archive.org>, (3) clicking <Advance Search> (A box of fields will appear on the screen), (4) typing <Mohan Lal Agrawal> in the field "Creator", (5) clicking <Search>. Now, the Souvenir in PDF format will be displayed.

Video Recording of this 01 Day Teachers' Orientation Programme on "Right Orientation on Teaching Profession", based on Sivananda Literature, for our revered Modern Teachers.

Our revered Modern Teachers can watch the video recording of various episodes, commencing with the abbreviation "ODTOP-DLS-BGR", of this **01 Day Teachers' Orientation Programme on "Right Orientation on Teaching Profession", based on Sivananda Literature, for our Modern Teachers** (i) in the **YouTube Channel with the name <Life Building Science>**, (Link:-https://www.youtube.com/channel/UC_engDsJG4yfEEM6e9UQuEA); and also (ii) in the **YouTube Channel with the name <Mohan's Value Education>**, (Link:- https://www.youtube.com/channel/UCRKu88g4_8o5OiigWI0owZQ); and thereby, they can derive great benefits from this Teachers' Orientation Programme for themselves.

About the cover page of this Souvenir

The cover page of this souvenir has been designed keeping in view the subject matter of this book. It has five lotus buds and four lotus flowers growing up in a water pond. The background picture has been taken from the beautiful live scenery of the holy river Ganga and the holy mountain Himalayas as viewed from the bottom place of the Divine Life Society, Rishikesh, India. The rising sun has been inserted in that picture.

The four lotus buds represent four foundation pillars of human life, viz. good physical health, powerful mind, noble character and ethical conduct.

The four lotus flowers symbolise four grand goals of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, viz. achievement of economic prosperity, fulfillment of vital world desires, adherence to righteousness and attainment of spiritual illumination for liberation of soul from the cycle of births and deaths.

The fifth lotus bud at the centre stands for celibacy which contributes a great deal towards laying of human life's four foundation pillars strongly; and achievement of four grand goals of ideal human life successfully; and which is the basis of successful human life, both secular and spiritual.

The rising Sun, the *Jnana-Surya*, radiating its rays on all directions, symbolises dissemination of knowledge and wisdom all around. The flowing holy river *Ganga*, the *Jnana-Ganga*, represents pouring of knowledge and wisdom down the land from the holy Himalayan place of *Tapasya* and *Jnana* of our *Rishis*, *Munis*, Saints and Sages all over our country *Bharatavarsha* and all over the world.

PART - A

Introductory

**The Divine Life Society, Bolangir Branch,
Sivananda Ashram, Bhagavati Nagar,
PO/Dist: Bolangir, PIN - 767001 (Odisha)**

From the President's Pen

Bolangir

Dt: 08.11.2024

The Divine Life Society, Bolangir Branch, Odisha, India is organising on the 10th November 2024 one 01 Day Teachers' Orientation Programme on "Right Orientation on Teaching Profession", based on the world-renowned Sivananda Literature, for immense benefits of our revered Modern Teachers. During this Programme, addresses by Speakers and Guests, as well as exhibition of books written by His Holiness Shri Swami Sivananda Saraswati, the Founder-President of the International Divine Life Society, Headquarters, Rishikesh, India on "Right Orientation on Teaching Profession" and on "Life-building, Character-building and Man-making Education" are being arranged.

On this auspicious occasion and in commemoration of this novel Programme, we are bringing out and publishing, with great pleasure, this souvenir, with the title "Noble Teaching Profession". This souvenir contains very valuable write-ups on the theme of this Programme, for study and immense benefits of our revered Modern Teachers.

We firmly believe and greatly hope that this souvenir will be very much beneficial to our revered Modern Teachers. Therefore, we earnestly and fervently request them to kindly make the best use of the same.

Shivananda Das

(Sivananda Dash)

President

Editor's Note

Teaching is said to be a "Noble Profession". It is a "Man-Making Profession". And Teachers are the "Makers of the Students", who are the "Makers of the Nations". Hence, their duty, role and responsibility are enormous and extremely important. Therefore, and keeping in view the present state of our Modern Teachers vis-a-vis that of our Ancient Teachers, it is most humbly considered that our revered Modern Teachers need to be provided with "Right Orientation on Teaching Profession" so that, thereafter, they can impart teachings to their students with right attitude and good understanding, and with more efficiency and more effectiveness; and "Make" the lives of their students as ideal. Thereby, most significantly, our Modern Teachers themselves will derive great benefits in their personal lives. Simultaneously, their students will derive immense benefits; and also, our families, our societies and our nations will derive great benefits. This is the "Greatest and Burning Need of the Hour of our revered Modern Teachers."

Also, our revered Modern Teachers, like our revered Ancient Teachers, need to impart "Right Education" to their students so that their students can acquire knowledge on how to build themselves as "Ideal Students", and thereafter, they can endeavour their best to become "Ideal Human Beings", i.e. both "Good Human Beings" and "Capable Human Beings". "Right Education" comprises both "Life-building, Character-building and Man-making Education" (the Real Education) and "Secular Education on various subjects" (the Ordinary Education). In the existing study curriculum for our dear Modern Students, it is generally observed that "Life-building, Character-building and Man-making Education" (the Real Education) does not find its due place completely and permanently. In this situation, our dear Modern Students most intensely, urgently

and immediately need "Life-building, Character-building and Man-making Education" (the Real Education). This is the "Greatest and Burning Need of the Hour of our dear Modern Students". In this situation, our revered Modern Teachers, as the "Makers of Students", need to understand this genuine, intense and urgent educational need of our dear Modern Students and impart "Life-building, Character-building and Man-making Education" (the Real Education) to their students, informally, beyond school hours, as part of "Charity of Knowledge" or "*Vidya Daana*", till such education is restored in the study curriculum for our dear Modern Students completely and permanently. ("Charity of Knowledge" or "*Vidya Daana*" is stated in our Holy Scriptures as the greatest among all kinds of charities.)

Keeping the above two most important points in view, the Divine Life Society, Bolangir Branch, Odisha, India organised on the 10th November 2024 one 01 Day Teachers' Orientation Programme, based on the world renowned Sivananda Literature, with a view to provide "Right Orientation on Teaching Profession" to our revered Modern Teachers for their immense benefits. During this programme, addresses on the relevant topics were delivered by renowned Guests and Speakers; and Sivananda Literature, i.e. books written by His Holiness Shri Swami Sivananda Saraswati, the Founder-President of the International Divine Life Society, Headquarters, Rishikesh, and one of the great, spiritually illumined and world-renowned modern Saints, on "Orientation of Teachers on Teaching Profession" and on various topics of the subject of "Life-building, Character-building and Man-making Education", were exhibited.

On this auspicious occasion and in commemoration of this novel and pioneering Programme, this souvenir titled "Noble Teaching Profession", containing the aforesaid addresses

delivered during this programme; as well as a few other valuable write-ups, is being brought out, for study by and great benefits of our revered Modern Teachers.

One booklet, published by the International Divine Life Society Headquarters, Rishikesh, India on the auspicious occasion of celebration of the Sivananda Literature Festival on July 20, 1959 throughout the whole world, titled "Students, Spiritual Literature and Sivananda", which contains a record of the questions on Spiritual Literature asked by one modern student named Shri Venu and the answers given by His Holiness Shri Swami Chidananda Saraswati, has been reproduced in this souvenir, which our revered Modern Teachers may kindly go through and utilise the same while imparting "Life-building, Character-building and Man-making Education" to our dear Modern Students for their great benefits.

Incidentally, the quintessence of the practical teachings, viz. Twenty Important Spiritual Instructions, Science of Seven Cultures (Sadhana Tattwa) and Universal Prayer, which our Most Worshipful Sadgurudev H.H. Shri Swami Sivananda Saraswati ji Maharaj gave forth to the modern world, have also been incorporated in this souvenir for study, daily practice and immense good of our revered Modern Teachers.

The Messages received from the Saints of the Divine Life Society and other Dignitaries on the occasion of this Teachers' Orientation Programme, have been included in this souvenir for benefits of our revered Modern Teachers.

The Agenda of this Teachers' Orientation Programme has also been incorporated in this souvenir with the view that other Branches of the Divine Life Society and also Schools which will be interested to organise such programme may take the same into consideration while preparing the agenda of the programme to be organised by them.

Thus, humble efforts have been made to enrich this

souvenir as much as possible by incorporating very valuable materials for our revered Modern Teachers with a view that they will go through the same and consider to take appropriate actions in this matter during their teaching profession; and thereby, they themselves will derive immense benefits in their personal lives.

Raghunath Babu

Bolangir,

Dt: 12.11.2024

Raghunath Babu

Messages and Blessings of Saints and Dignitaries received on the occasion of Celebration of this Special Sivananda Literature Festival for Students and Teachers being organised on the 19th November 2023



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With the benign blessings of H.H. Swami Chidananda Saraswati

To,
The President,
The Divine Life Society,
Sivananda Ashram, Bhagabati Nagar,
PO/Dist: Bolangir - 767 001, Odisha.

Dt: 10.10.2024

MESSAGE

Radiant Immortal Atman,

Om Namo Narayanaya.

Om Namo Bhagavate Sivanandaya.

Om Namo Bhagavate Chidanandaya.

It gives me immense joy to learn from your letter of the 08th September 2024 that the Divine Life Society, Bolangir Branch, Odisha is organising one 01 Day Teachers' Orientation Programme on the most important and greatly needed subject of "Right Orientation on Teaching Profession", based on Sivananda Literature, with a view to providing right orientation to our modern Teachers, for their immense benefits; and is bringing out a commemorative Souvenir on this blessed occasion.

The world-renowned, immortal Sivananda Literature, which very richly contains "Knowledge on Teaching Profession"; and on "Life-building, Character-building and Man-

making Education"; and therefore, which can most eminently meet the requirements of our modern teachers, is a unique "God-sent Boon" and "Divine Blessing" upon the entire modern mankind, including the modern teachers of the whole world. Millions of modern men, as well as the modern teachers, across the world, have studied Sivananda Literature and derived immense benefits in their lives, both material and spiritual. Therefore, organising this kind of Teachers' Orientation Programme on the most important and greatly needed subject of "Right Orientation on Teaching Profession" is really a "Divine Blessing" and a "Great Opportunity" for our modern teachers. I can emphatically say, out of my long 45 years of close association with students and teachers, that in the present scenario, knowing about Sivananda Literature during this Teachers' Orientation Programme and studying the teachings contained therein, will definitely herald a new dawn; and create new awareness and new knowledge amongst our modern teachers; and provide them right orientation on teaching profession. And, I firmly believe, by practising the teachings contained in Sivananda Literature in their daily lives, our modern teachers will definitely derive immense benefits in their personal lives. Simultaneously, the students' community, the society and the nation will derive great benefits. Hence, our modern teachers should take full benefit from this programme.

This programme, indeed, is a unique and great Teachers-seva. Simultaneously, this programme is a unique and great Student-seva and Nation-seva. This is also a unique and great Guru-seva.

It is a novel, pioneering and exemplary *Jnana Yajna*, the greatest amongst all types of *Yajnas*, initiated by the Divine Life Society, Bolangir Branch, Odisha; and is worthy of emulation by other branches of the Divine Life Society for providing similar immense benefits to our modern teachers at

their respective places.

May this Teachers' Orientation Programme be a grand celebration with great success ! May the participating modern teachers benefit immensely from this Programme ! May the great benefits of this Programme spread plentifully and swiftly, far and wide, all over the world, for similar benefits of all other modern teachers !

May the abundant blessings and grace of the Almighty Supreme Lord and Most Worshipful Sadgurudev Shri Swami Sivananda ji Maharaj be ever upon the organisers of this Programme as well as the entire teachers' community all over the world !

In the service of Shri Gurudev

Swami Sivachidananda
(Swami Sivachidananda Saraswati)
Former Secretary

**IDM PUBLIC SCHOOL, BAGBHADI, BALANGIR**C.B.S.E AFFILIATION NO.-1530201, SCHOOL CODE-15387

The President,
The Divine Life Society,
Bolangir Branch,
Bolangir.

Bolangir
Dt.20.10.2024

Sir,

Message

With great pleasure, I understand that the Divine Life Society, Bolangir Branch, Odisha is organising on the 10th November 2024 one 01 Day Teachers' Orientation Programme on "Right Orientation on Teaching Profession", based on Sivananda Literature, for their immense benefits; and is bringing out a commemorative Souvenir on this auspicious occasion.

This programme, I understand, intends to provide "Right Orientation on Teaching Profession" to our modern teachers; and create new "Awareness" and provide new "Knowledge" amongst them, which they need very acutely keeping in view the present situation.

I profoundly feel, out of my long 60 years of teaching experience, that our modern teachers, in the contemporary situation, intensely need "Right Orientation" on different aspects of teaching profession, and more particularly, on its nobility, responsibility, attitudinal and ethical aspects, so that they themselves can derive immense benefits in their personal lives. Therefore, our modern teachers should take great benefits of this programme and the souvenir for their enormous personal benefits. And, needless to mention, simultaneously, our students, our society and our nation will also derive great benefits.

In this context, I consider that this well-conceived

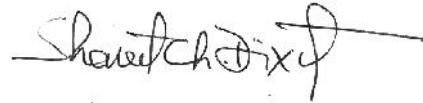
Teachers' Orientation Programme on the greatly-needed and most important subject of "Right Orientation on Teaching Profession" is uniquely pioneering, highly praise-worthy and is a very good endeavour in this direction. This programme should best serve the noble purpose for which it is being organised.

Educational institutions of our country also, and more particularly, high schools, should consider to organise at their ends such programmes on the above subject for great benefits of their teachers.

I wish this programme a grand success. I also wish the Souvenir to be brought out on this occasion widest circulation in the teachers' community.

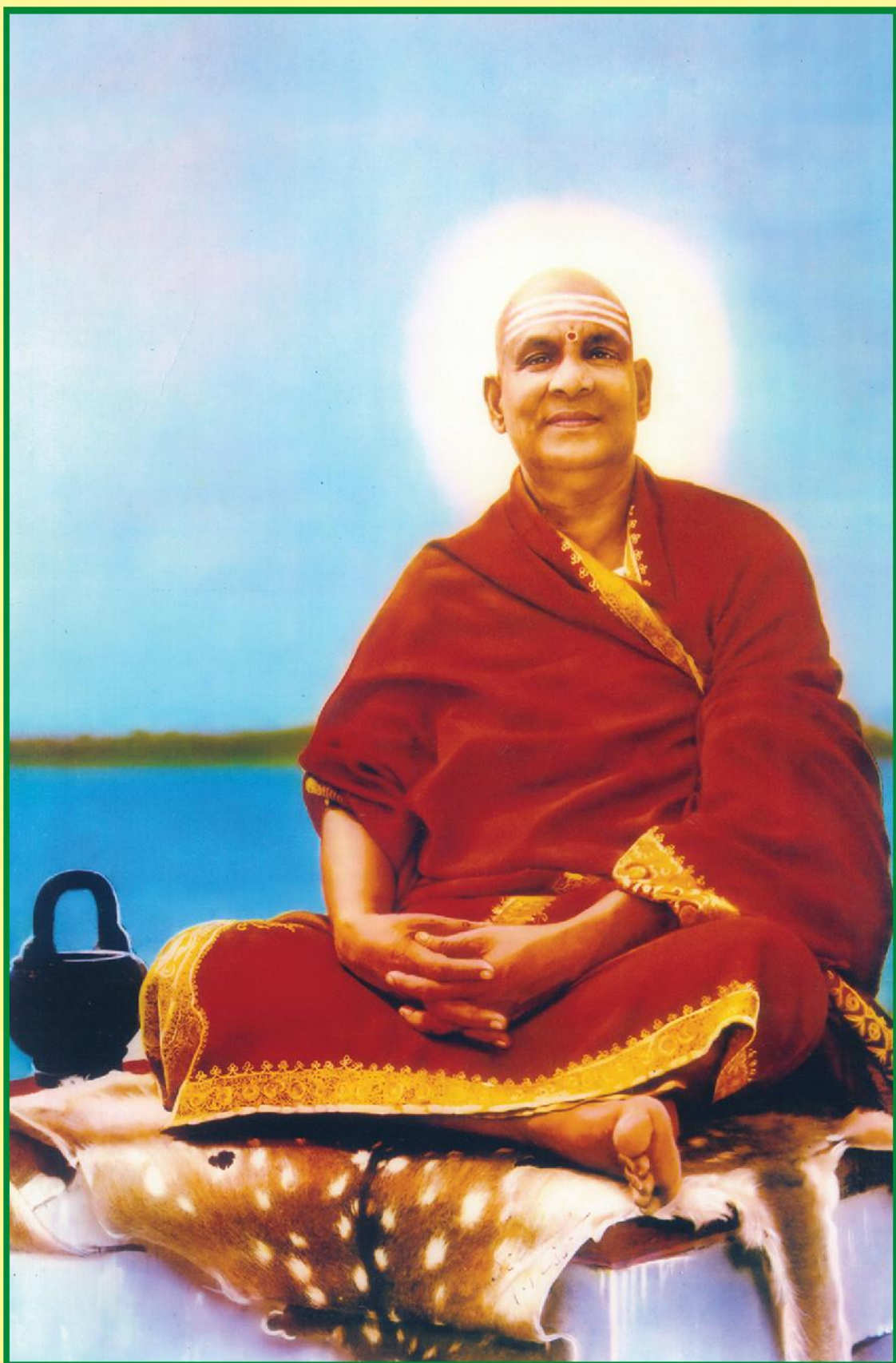
With regards,

Sincerely,

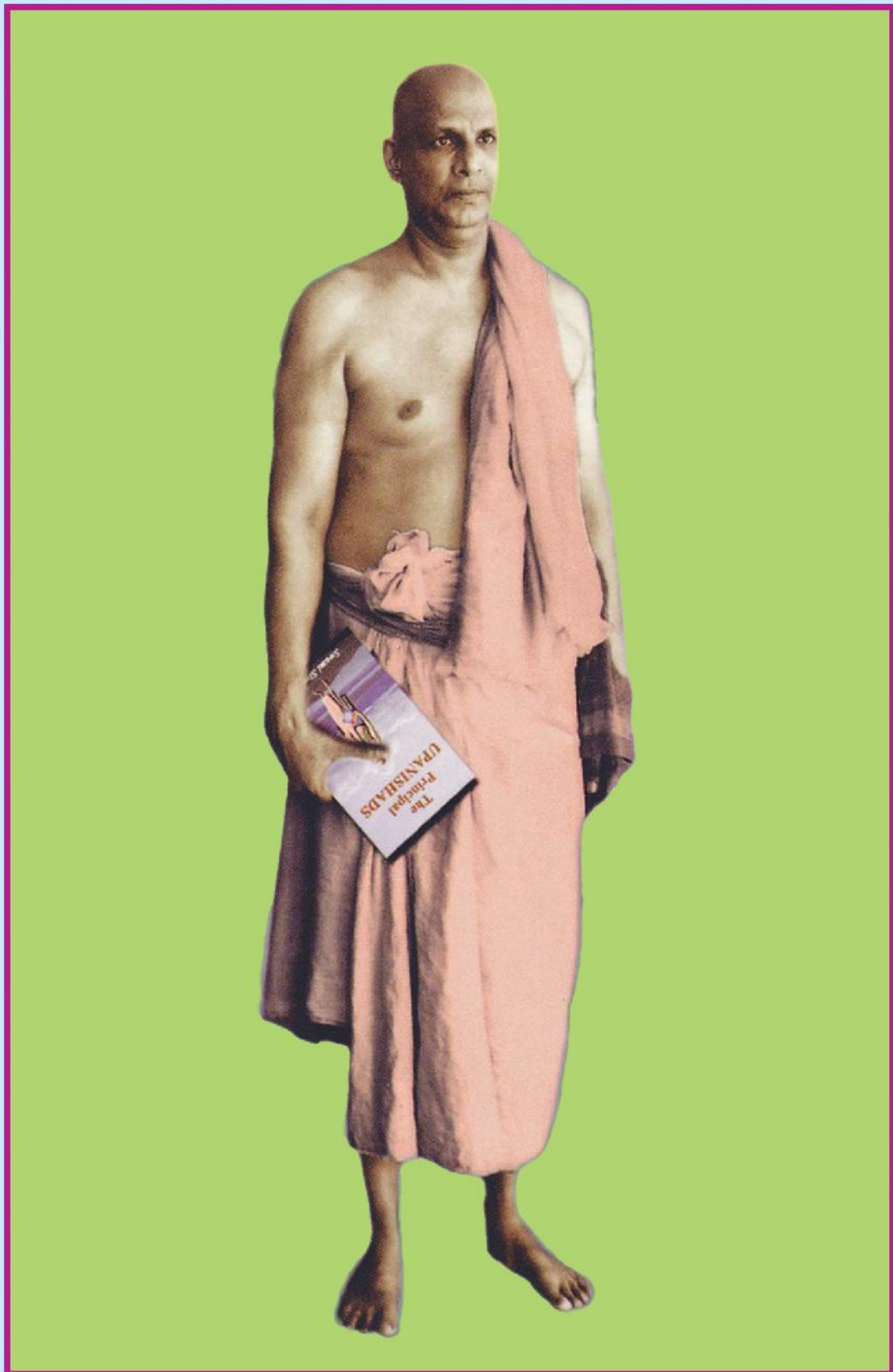


(Sarat Chandra Dixit)
Founding Director

NOTE



H.H. Shri Swami Sivananda Saraswati,
The Founder-President, The Divine Life Society, Rishikesh



H.H. Shri Swami Sivananda Saraswati, the Founder-President,
The Divine Life Society, Rishikesh, the illustrious Author of
more than 300 books



**H.H. Shri Swami Sivananda Saraswati,
The Founder-President, The Divine Life Society, Rishikesh,
the illustrious Author of more than 300 books, distributing His Books**



H.H. Shri Swami Sivananda Saraswati, the Spiritual Master distributing His Books; and H.H. Shri Swami Chidananda Saraswati, His prominent Disciple and Successor who preached His Spiritual Master's teachings all over the world for about long 60 years

PRAYERS

सा विद्या या विमुक्तये

Knowledge is that which liberates.

ॐ सह नाववतु । सह नौ भुनक्तु ।

सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ।

May He (The Supreme Being) protect us both (the teacher and the taught). May He cause us both to enjoy the bliss of Mukti (liberation). May we both exert to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! Having reached the great (teacher), learn (realise that Atman).

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

I prostrate to that Sadguru, Who opens, with the Collyrium-stick of Knowledge, the eyes of him who is rendered blind by the darkness of ignorance.

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from all sides.

धीयो यो नः प्रचोदयात्

May That Supreme Being impel our intellect towards the right path.

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ॥

Lead us from unreal unto Real,
Lead us from darkness unto Light,
Lead us from death unto Immortality.

Be good. Do good. — Swami Sivananda

वसुधैव कुटुम्बकम्

The whole universe is one family.

ॐ सर्वेषां स्वस्ति भवतु । सर्वेषां शान्तिर्भवतु ।

सर्वेषां पुर्णं भवतु । सर्वेषां मङ्गलं भवतु ॥

May asupiciousness be unto all,
May peace be unto all,
May fullness be unto all,
May prosperity be unto all.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभागभवेत् ॥

May all be happy,
May all be free from disabilities,
May all behold what is auspiciousness,
May none suffer from sorrows.

लोका समस्ता सुखिनो भवन्तु ।
May Happiness be unto all Beings.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पुर्णमेवावशिष्यते ॥

Om ! That (Brahman) is full. This (Universe) is Full.
From That (Brahman) Full, this (Universe) Full has come.
When this (Universe) full is taken from That (Brahman) full,
It (Brahman) always remains Full.

Peace be to the East ! Peace be to the West !
Peace be to the North ! Peace be to the South !
Peace be above ! Peace be below !
Peace be to all creatures of this universe !!

ॐ शान्तिः शान्तिः शान्तिः ।

Om ! Peace, Peace, Peace.

Noble Teaching Profession

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PART - B
Right Orientation on Teaching
Profession for our revered
Modern Teachers

Views of Swami Vivekananda, Mahatma Gandhi and Swami Sivananda on Teachers

Views of Swami Vivekananda

"The second condition necessary in the teacher is - sinlessness. The question is often asked, 'Why should we often look into the character and personality of a teacher ? This is not right ... The sine qua non of acquiring truth for one's self or for imparting to others is the purity of heart and soul. ... He must be perfectly pure, and then alone comes the value of his words".

"The function of the teacher is indeed an affair of transference of something, and not one of mere stimulation of the existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore the teacher must be pure."

"... Without the personal life of a teacher there would be no education."

"The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice. The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else."

"The true teacher is one who can throw his whole force into the tendency of the taught. Without real sympathy we can never teach well."

"He alone teaches who has something to give, for teaching is not talking, teaching is not imparting doctrines, it is communicating."

Views of Mahatma Gandhi

".....All teachers should be men of character."

"..... They should be inspired by the spirit of service. "

"..... The right thing to do would be not to measure the value of the teachers on the basis of their salaries, and for the teachers to hold education as their chief aim and give a second place to what they get as payment for their work. In short, the teacher should look on education as his duty - Dharma - which he must perform."

Views of Swami Sivananda

"Exemplary Teachers Wanted"

"It is important that the professors, teachers and staff of such educational institutions also need to acquire a personal knowledge of and absorb the true spirit of the ethical and spiritual ideals of our great culture. These teachers and professors have constant and continuous contact with their students. It is imperative, therefore, that they personally constitute ideal exemplars of the way of life which they wish the students to follow. They must, to some extent, personify in their own lives the virtues and ideals which they wish their students to acquire and to grow into. If this is lacking, the students have poor examples to follow and it is natural that they should fail to imbibe anything noble and sublime in their college career.

Just as in the home the example of the parents exerts a decisive influence upon the moulding of a child's personality, so also the example of the teacher exerts an unmistakable influence upon the personality of the student. If the book imparts information to the students, the personal example of the teacher imparts life to the teachings contained therein. It is most essential that the educational world recognizes the deep and far-reaching significance of what has just been stated. It holds the seeds of the ultimate welfare of the whole student-world."

"A great onerous duty rests with the teachers and professors in training the students in the path of Sadachara (right conduct) and moulding their character properly. They themselves should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind."

"O Teachers and Professors! Wake up now. Train the students in the path of Brahmacharya, righteousness and morality. Do not neglect this divine work. You are morally responsible for this onerous work."

".... The teacher should possess some measure of selflessness and responsibility for the welfare of the student. The teaching profession should not be commercially motivated. The relationship of father and son should exist between the teacher and student. Then only can real knowledge be imparted by the teacher."

"There is an appalling degree of faithlessness among the educated youth of today. What they want to know is how spiritual truths can solve the day-to-day problems that face them. They should get a satisfactory answer to this. The students are sorely neglecting the moral and spiritual part of training and education. The teachers themselves should receive proper spiritual education and thus qualify to impart the right kind of education to students in their charge."

"The religious sense must be ingrained in all teachers; only then will they be able to train the students in the right way. A virtuous and religious teacher alone can produce a virtuous and religious student."

"The professors must be ethical, religious and spiritual. Then alone is there a chance of improving university education."

"The future destiny of the world rests in the lap of the teachers and students. If the teachers train their students in the right direction, in the path of righteousness, the world will be filled with good citizens, Yogis and Jivanmuktas, who will radiate peace, light and bliss everywhere."

Teachers - The "Life" of the Education System

Sri Mohan Lal Agrawal

Four Pillars of the Education System

Students, schools, study curriculum and Teachers form the integral parts of the education system. Those are the four pillars of the education system.

Students - The First Pillar

Students, the learners, are the recipients and beneficiaries of education. They need to be imparted the "Right Education", i.e. both "Life-building, Character-building and Man-making Education", the "Real Education", as well as "Secular Education on various subjects of Study", the "Ordinary Education", in the schools, colleges and universities, the centres of learning. Thereby, they can learn how to build themselves as "Ideal Students" so that they can make their best endeavours to build themselves, in their future lives, as "Ideal Human Beings". "Ideal Human Beings" means both "Good Human Beings" with moral, ethical, noble and spiritual qualities; as well as "Capable Human Beings" with capacity to "Stand on their own Legs", "Earn their livelihood independently" and "Face the challenges and difficulties of real work-a-day life, and proceed forward optimistically and patiently in their day-to-day life amidst unfavourable circumstances and adverse situations. Consequently, they can live their precious human lives ideally and successfully, i.e. both economically and materially prosperously as well as spiritually happily and peacefully. Simultaneously, they can become worthy assets of their families, good members of the society and ideal citizens of the nation.

They also need to be imparted teachings by their Teachers, in addition to their parents at homes, to cultivate and

develop, if they do not possess, students-like qualities including willingness to learn, burning desire to learn, interest, enthusiasm, sincerity, commitment, dedication, pains-taking, hard-working in studies; as well as discipline, calmness, patience, obedience, humility, love, devotion, faith, respectfulness, etc. Thereby, they can receive, understand, assimilate and learn the teachings imparted to them in schools, including colleges and universities, easily and effectively; and learn how to build themselves as "Ideal Students" and "Ideal Human Beings", and also as worthy assets of their families, good members of the society and ideal citizens of the nation, as stated above. Hence, good students are important.

Schools - The Second Pillar

Schools, including colleges and universities, are the modern centres of learning. They need to be self-sufficient and well-equipped with all types of necessary and good infrastructural facilities, adequate teaching materials and equipments, required number of Teachers, play ground, drinking water, toilet, etc.. They also need to provide disciplined, congenial, conducive, pure and peaceful study atmosphere for carrying on day-to-day teaching and learning activities. Thus, they need to be ideal learning centres. Thereby, teaching and learning becomes easy, smooth, pleasant, effective, fruitful and successful. Hence, good schools, including colleges and universities, are important.

These two factors, i.e. students and schools are important factors of the education system.

But, study curriculum and Teachers are the most important factors of the education system.

Study Curriculum - The Third Pillar

Study curriculum for students in schools, colleges and universities needs to be ideal, holistic, complete and right comprising both "Life-building, Character-building and Man-

making Education", the "Real Education", as well as "Secular Education on various subjects of Study", the "Ordinary Education". Both these education, combined together, is the "Right Education". It aims at making the students as "Ideal Students" so that they can make their best endeavours to build themselves, in their future lives, as "Ideal Human Beings". "Ideal Human Beings" means both "Good Human Beings" with moral, ethical, noble and spiritual qualities; as well as "Capable Human Beings" with capacity to "Stand on their own Legs", "Earn their livelihood independently" and "Face the challenges and difficulties of real work-a-day life, and proceed forward optimistically and patiently in their day-to-day life amidst unfavourable circumstances and adverse situations".

"Life-building, Character-building and Man-making Education", the "Real Education", in my humble view, is the "Soul" of the study curriculum of the education system while "Secular Education on various subjects of Study", the "Ordinary Education", is its body.

Study curriculum, in my humble view, is the "Soul" of the education system. Hence, an ideal, holistic, complete and right study curriculum is most important.

Teachers - The Fourth Pillar

Like study curriculum, Teachers need to be ideal with right understanding and right attitude towards teaching profession; with noble objective, great concern, genuine love, great liking and deep passion for imparting education; sufficient awareness about their duties, roles and responsibilities as Teachers; and good understanding of the educational needs of students. They also need to be efficient and effective with sufficient and profound knowledge on their subjects of teaching, excellent teaching ability, good teaching skill, excellent teaching method and impressive presentation of teachings. These are necessary for Teachers for imparting theoretical knowledge to

their students. This aspect is, therefore, very important. Also, and most importantly, they need to be noble and ideal with the living example of their moral, ethical, noble and ideal personal life. This is greatly necessary for Teachers for imparting practical knowledge to their students. Imparting of such practical knowledge to students through noble and ideal living by Teachers is greatly necessary, more important, more effective and more fruitful. Because, students usually observe the manners and conduct of their teachers and their pattern of life, draw inspiration from the same and imitate the same in their personal lives. Thus, the manners, conduct and pattern of the lives of teachers, who live noble and ideal life, exerts great, inspiring, encouraging, positive and effective influence on their students; and inspires and encourages them to follow and practise the same in their personal lives. This aspect is, therefore, extremely important.

Teachers impart to their students "Right Education", which comprises both "Life-building, Character-building and Man-making Education", the "Real Education" as well as "Secular Education on various subjects of Study", the "Ordinary Education", and thereby, they can "Make" their students as "Ideal Students". Teachers impart teachings to their students on the subjects of study. They explain to them the correct meaning of the contents of the subjects of study, clear their doubts, solve their problems and help them to understand the contents of those subjects well. In addition, they discover the latent inner qualities of their students and guide, help, inspire and encourage them to unfold the same. They also guide, help, inspire and encourage them to endeavour their best to develop their heads, hands and hearts simultaneously; and thus, they help their students to achieve all round development of their personalities. They also guide, help, inspire and encourage their students, both through imparting of theoretical teachings and their practical noble and

ideal living, to build themselves as "Ideal Human Beings", i.e. "Good Human Beings" with moral, ethical, noble and spiritual qualities; and as "Capable Human Beings" with capacity to stand on their own legs, earn their livelihood independently, face the challenges and difficulties of real work-a-day life and proceed forward optimistically and patiently in their day-to-day life amidst unfavourable circumstances and adverse situations.

Thus, Teachers are the "Architects of the Students", or, as popularly said, the "Makers of the Students" who are the "Makers of the Nations". Therefore, Teachers are the "Makers of the Makers of the Nations". Hence, their duty, role and responsibility are great, enormous and extremely important.

Teachers, in my humble view, are the "Life" of the education system. Therefore, noble and ideal Teachers are most important.

In ancient time, our revered Teachers, i.e. the *Rishis*, *Munis*, Sages and *Acharyas*, were ideal and noble. They were imparting education to their students in *Gurukulas* and *Rishikulas* with right understanding and right attitude towards teaching profession; with noble objective, great concern, genuine love, great liking and deep passion for imparting education; and were "Making" the lives of their students as "Ideal". But in the modern time, it is most humbly observed that the state of many of our revered Modern Teachers is not like that of our revered Ancient Teachers. Therefore, it is most humbly considered that our revered Modern Teachers, the "Life" of the education system, need to be provided with "**Right Orientation on Teaching Profession**" so that, thereafter, they, like our revered Ancient Teachers, can impart teachings to their students with right understanding and right attitude towards teaching profession; with noble objective, great concern, genuine love, great liking and deep passion for imparting education; and can "Make" the lives of their students as "Ideal".

Teaching Profession — Its True Dimensions

H.H. Shri Swami Sivachidananda Saraswati

(Compiler's Note: In service sector, more particularly in organised service sectors like organisations, industries, institutions, offices, departments, etc., employers advise and counsel their employees during meetings, conferences, workshops, training sessions, etc. to perform their assigned duties efficiently and effectively so that their organisations will achieve their set goals, they will earn profit and also their customers and beneficiaries will derive benefits. But, they seldom counsel their employees to perform their duties rightly with a view that the employees themselves will benefit personally. In educational institutions, teachers are advised to perform their teaching duties effectively and impart quality teachings to the students so that their students will benefit a great deal and also their educational institutions will rank amongst top educational institutions and earn good name and fame. But perhaps they are seldom told as to how they themselves will benefit personally by performing their teaching duties rightly.

In this context, in one occasion, during one 04 Days Students' Awareness Programme on "Value Education for Life Building and Successful Living" organised at IDM Public School, Bolangir, Odisha, India during November 2019, there was a "Teachers' Orientation Session" for teachers, in addition to various classes for students. In that session, Shri Swami Sivachidananda Saraswati belonging to the Divine Life Society, Rishikesh, India and the Secretary of the Sivananda Centenary Boys High School, Bhubaneswar, Odisha, India delivered his address to the teachers on the topic: "Teaching Profession — Its True Dimensions". In that address, Shri Swamiji mainly dwelt upon the true dimensions of teaching profession and the personal benefits that the teachers will derive by performing their teaching duties rightly. In addition, he spoke to the teachers on their roles and responsibilities as teachers.

I most humbly, earnestly and fervently pray to our revered modern teachers to kindly make it convenient to go through the said address and utilise the teachings contained therein during performance of their teaching duties for their personal benefits. Consequently, I firmly believe, they will derive immense personal benefits for themselves. Simultaneously, their students, their educational institutions, the society and the nation will derive great benefits).

Universal Prayer

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred,
anger and jealousy,
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.

Let us serve Thee in all these names and forms.

Let us ever remember Thee.

Let us ever sing Thy glories.

Let Thy Name be ever on our lips.

Let us abide in Thee for ever and ever.

Blessed Teachers ! My due respects, regards and love to all of you.

In this blessed gathering, I will share with you all some of my thoughts on the topic: "Teaching Profession — Its True Dimensions".

Teaching profession, like any other profession, has its own duties, roles and responsibilities. First, we will discuss regarding duties of the teachers.

DUTIES

Teaching profession has three dimensions, those are — *Naitikata* or Ethical Dimension, *Yajna* or Sacrificial or Donation Dimension and Yoga or Spiritual Dimension of performance of the duties of the teachers. We will discuss the ethical dimension of teaching profession first.

(A) Ethical Dimension

On completion of one's education, he takes up some profession, vocation or occupation in order to earn money for ensuring his physical existence upon this earth plane. Some become businessman and some take up agriculture and make their independent living. Some other become professionals like doctor, engineer, lawyer, chartered accountant, management executive, teacher, lecturer, etc. and generally seek employment or service at some institution or organisation. In service career, one needs to perform his duties or *kartabya* as is required of him by his employer.

In all these professions, vocations or occupations, one ought to perform his duties or *kartabya* ethically. However, it is observed that, in these modern times, there has been severe degeneration in ethical values in human life and therefore, there has been severe deterioration in work culture and therefore, in performance of one's duties in almost all fields of activities in the human society. And in some cases, more particularly, in employment or service careers, it is generally observed by many that casual and perfunctory approach is taken or even negligence is displayed by many employees in performance of one's assigned duties, what to speak of performance of duties ethically. This is not at all desirable and not at all beneficial in one's own life. Because, according to the universal and immutable Law of Actions, "as you sow, so shall you reap", if one performs ethical conduct or righteous actions, it will bestow good results upon him. But, if he performs unethical conduct or bad actions, it will yield bad results for him. And display of negligence in duties will result in severe and grave bad consequences in one's life including sorrows, sufferings, failures, poverty, unhappiness, restlessness, etc. For illustrations, if somebody sows a mango seed, there will be a mango tree with sweet mango fruits. But if he sows a neem seed, there will be a neem tree with bitter neem fruits. Nobody can escape this inexorable Law of Nature. Therefore, one ought to perform his assigned duties ethically so that he reaps good results in his life. This is very important in one's life, more importantly, in one's service life.

Accordingly, the teachers ought to perform their prescribed or assigned duties in teaching profession ethically, that is, perfectly and without negligence. Perfection in duties means performance of one's prescribed or assigned duties skillfully, effectively, efficiently,

sincerely, regularly, meticulously, diligently, devoutly, honestly (professional honesty, financial honesty and administrative honesty), faithfully, etc. And one must never display negligence in performance of his duties in any manner whatsoever.

By performance of their duties ethically, the teachers can achieve real success in their professional career and secular life in terms of achievement of true material prosperity and living of life comfortably with legitimate worldly enjoyments. And thus, they can derive happiness in their life.

Our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* also places great emphasis on performance of *kartabya* or duties ethically.

Such is the necessity, importance and benefits of performance of duties ethically by the teachers. Therefore, it is very wise and also highly advisable that the teachers perform their prescribed or assigned duties always ethically and without negligence, in their own interest and for their highest welfare and supreme good. Consequently, the teachers will derive immense benefits for themselves. Simultaneously, the students, the society and the nation also will derive similar benefits.

This is the *naitikata* aspect or ethical dimension of teaching profession.

Then we will discuss regarding the *Yajna* aspect or Sacrificial or Donation Dimension of teaching profession.

(B) *Yajna* or Sacrificial or Donation Dimension

Before we discuss regarding the *yajna* aspect or sacrificial or donation dimension of teaching profession, let us listen to what the *Brihadaranyaka Upanishad*, the

knowledge part of our Holy Scripture, that is, the *Vedas*, says.

In the fifth chapter, second *brahmana* of the *Brihadaranyaka Upanishad*, it is stated that the *devas* (gods or celestial beings), *manushyas* (human beings) and *asuras* (demons), the three sons of *Prajapati*, after completion of their *brahmavasa* in his place, asked *Prajapati* to give them some advices. *Prajapati* exhorted them all the letter "*da*" and asked if they could understand it. All of them replied that they could understand the meaning of the letter "*da*". The meaning of the letter "*da*" for the *devas* is that they remain ever engrossed in enjoying sense pleasures and therefore, they should practise "*damana*" or self-restraint, that is, they should control their sense organs and restrain themselves from enjoying sense pleasures. The meaning of the letter "*da*" for the *manushyas* (human beings) is that they are greedy and therefore, they should give "*dana*" (charity or donation or gift) in their life. The meaning of the letter "*da*" for the *asuras* (demons) is that they are cruel, angry and violent and therefore, they should exhibit/ show "*daya*" (kindness or compassion) in their daily conduct.

From the above it is very clear that human beings ought to give charity or donation or gift or in other words, they should perform *Yajna* or sacrifice. Human beings also ought to give charity or donation for their own personal benefits, because, charity or donation made by them will bestow upon them good results according to the universal and immutable Law of Actions, that is, "as you sow, so shall you reap" or in other words, if someone performs ethical conduct or righteous actions, it will bestow good results upon him.

Charity or donation or gift or *Yajna* or sacrifice is of several kinds, such as the material *Yajna* or sacrifice which is performed with materials like money, food, water, cloth,

medicine and other valuable articles, and the non-material *Yajna* or sacrifice, that is, the *Yajna* or sacrifice of knowledge or wisdom. Further, in worship or *puja-yajna* or sacrifice, sacred wood, ghee and *charu* (one kind of food prepared by mixture of rice, paddy, *rasi* (til seeds), dry fruits, sugar, ghee, herbs, roots, etc.) are offered or sacrificed in the *yajna*-fire. In *jnana-yajna*, one donates knowledge or wisdom, and sacrifices his time, labour and energy in performing the said *yajna* or sacrifice. In this connection, it is very important to note that our Holy Scriptures speak very high of and describe the glory of various kinds of charity or donation or *Yajna* or sacrifice, more particularly in this *Kali Yuga* or the Iron Age. Those Holy Scriptures also state that amongst all kinds of *Yajna*, the *Jnana Yajna* is the highest *Yajna*. *Manu Smriti* speaks very high of the charity or donation or gift of knowledge (*jnana dana*) or performance of *yajna* or sacrifice of knowledge (*jnana-yajna*). It says:-

“सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।

वार्यन्नगोमहीवासस्तिलकांचनसर्पिषाम् ॥” (मनुस्मृति-IV-233)

"Among all types of charities, the donation of *Veda* (knowledge or teaching) is the best. None of the donations like water, food grain, cow, earth, clothes, gingili, gold or ghee can be equal to donating *Veda*." (IV - 233)", and

“यानशय्याप्रदो भार्यामैश्वर्यमभयप्रदः ।

धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मसार्ष्टिताम् ॥” (मनुस्मृति-IV-232)

".....the donor of *Veda* gets equal to *Brahma*." (IV - 232)".

Bhagavad Gita also speaks of the superiority of sacrifice of knowledge (*jnana-yajna*). It says:-

“श्रोयान्द्रव्यमयाद्यज्ञाज्यनयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥”

(श्रीमद् भगवद् गीता, अध्याय - ४, श्लोक - ३३)

"The sacrifice of wisdom is superior to the sacrifices with material objects." (IV-33).

Our Saints and Sages also speak of the greatness and glory of charity or donation or gift or sacrifice of knowledge or *Jnana Yajna*. In the context of gift of spiritual knowledge or the knowledge of the Self, Swami Sivananda Saraswati says as under:-

Quote: Distribute Knowledge : The Highest Service

"The greatest help or service you can do to the world is the imparting of knowledge of the Self. Spiritual help is the highest help you can render to mankind. The root cause of human sufferings is ignorance. If you can remove this ignorance in man, then only can he be eternally happy. That sage who tries to remove the ignorance is the highest benefactor in the world.

If you remove the hunger of man by giving food, it is only temporary physical help. It is removal of physical want for three hours. Then the hunger again manifests. The man remains in the same miserable state. Building of hospitals, dharamsalas and kitchens for distribution of free food, clothes, etc. are not the highest kind of help. Miseries are not eradicated. The world will continue to remain in a miserable state, even if you build millions of hospitals and feeding places.

Get knowledge of the Self, distribute this knowledge everywhere and remove the ignorance in man. Then only all kinds of miseries, tribulations and evils can be completely eliminated." **Unquote.**

In the same context of gift of spiritual knowledge, Swami Chidananda Saraswati says as under:-

Quote: Glory of Jnana Yajna

"There are different kinds of Yajna, different kinds of charity. We serve people in different ways. We give money to the poor; we feed them; we give them clothes to wear; we give them medicines and nurse them. All these we do for their physical bodies. After a few years, the physical body will turn to ashes. And the persons whom we served will again be born and suffer the cycle of births and deaths. Our service helps them only for a short while; in a particular birth.

Jnana Yajna stands altogether on a different footing. You impart spiritual knowledge to a man. After acquiring this knowledge, he strives for God and acquires Mukti. When he gets Mukti, he gets everything. He cannot aspire for more. That is why dissemination of spiritual knowledge is rightly considered as the highest Yajna. Spiritual knowledge is food for the Soul which is permanent while the gift of food etc., nourish only the physical body which is perishable. All other gifts reach but the passing and perishable aspects of the human being, while the gift of higher spiritual knowledge reaches the inner man, the essential spiritual being within and makes for an everlasting result. Fruit of Jnana Yajna is imperishable." **Unquote.**

The greatness and glory of charity or donation or gift or sacrifice of secular knowledge, which our teachers impart in schools, colleges and universities, also stand almost in the similar footings.

Accordingly, the teachers also, like other people giving different kinds of charity, ought to give charity or donation or perform *yajna* or sacrifice of knowledge. While material charities or *jnanas* give temporary or perishable benefits,

jnana-yajna gives permanent and imperishable benefits. Therefore, the charity of knowledge or *jnana-yajna* is stated as the highest *yajna*.

The teachers have the capacity to teach, ready-made opportunity to teach and readily-available students to whom they can teach. Therefore, they can give the highest charity or donation or gift of knowledge or perform the highest *jnana-yajna* or sacrifice through performance of their normal duties of teaching in the schools, colleges and universities where they work. They need not spend any money or material for giving such charity or donation or gift of knowledge to their students. They also need not put any extra labour or perform any extra work in order to give such charity of knowledge. Rather, this kind of charity is in-built in performance of their normal duty of teaching. They also need not search for deserving persons, the receivers, to whom they can give charity or donation. Because, the students, the receivers, are readily available to them in the schools, colleges and universities where they work. The only thing necessary is that they should consider their normal acts of teaching as their charitable acts or *jnana yajna*. In other words, they should perform their teaching duty with the understanding and inner feeling or *bhava* that it is their charity or donation or gift or sacrifice of knowledge or *jnana yajna*. Thus, giving the highest charity or donation of knowledge or performing the highest *jnana-yajna* or sacrifice of knowledge is very easy for the teachers and in this way, they are very fortunate in this matter.

The teachers should perform such charity or donation or gift or sacrifice or *jnana-yajna* selflessly and without expectation of any reward or return or fruit. They should note that notwithstanding their such selflessness and non-

expectation, they will surely be rewarded with their due salary from their employers, i.e. Governments or Private Employers. (In this connection, it is our humble feeling and view that the employers of the teachers, i.e. Governments or Private Employers ought to pay justifiable, handsome and generous salary to the teachers because they are doing their noble man-making work and also great nation-building work).

The teachers should perform such charity or donation or gift or sacrifice of knowledge or *jnana-yajna* for their own personal benefits, because, such charity or donation made by them will bestow upon them good results according to the universal and immutable Law of Actions, that is, "as you sow, so shall you reap" or, in other words, if someone performs righteous actions, it will bestow good results upon him. The teachers will derive greatest benefits for themselves by performance of such highest charity or donation or sacrifice or *yajna*. Simultaneously, the students, the society and the nation will derive immense benefits.

Our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* also places great emphasis on charity or donation or *Yajna* or sacrifice.

Such is the necessity, importance and benefits of performance of the highest charity or donation or gift of knowledge (*jnana dana*) or the highest *yajna* or sacrifice of knowledge (*jnana yajna*) by the teachers.

This is the charity or donation or gift or *yajna* aspect or sacrificial dimension of teaching profession.

Then we will discuss regarding the Yoga aspect or Spiritual Dimension of teaching profession.

(C) Yoga or Spiritual Dimension

In this universe, everything is changing and going

through the process of evolution in accordance with the Law of Nature. The lowest of the creation i.e. the inanimate stones and mountains evolve into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into divinity, the state of their Creator Himself; and get united or merged with the Creator. This is known as *Moksha* or Liberation of the Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul. This is also called Self-realisation or God-realisation. On attainment of *Moksha*, the process of evolution gets completed. Consequently, the individual Soul gets permanently liberated from the wheel of births and deaths, the greatest bondage, and does not take further rebirth in any species of life. Thus, there is permanent end of rebirth and consequently, there is permanent cessation of worldly sorrows, sufferings and miseries (because, birth of the individual soul in any species of life upon the earth plane is full of worldly sorrows, sufferings and miseries); and the individual Soul of the human beings gets everlasting happiness and eternal peace. Thus, *Moksha*, as our ancient Holy Scriptures and our *Rishis*, *Munis*, Saints and Sages say, is the higher purpose or the supreme goal of human life for attainment of which only the Creator has gifted this human birth to human beings. This is the "true purpose" of human life. Therefore, attainment of *Moksha* is supremely necessary and indispensable in the life of the human beings.

Our Holy Scriptures and our Saints and Sages say that this supreme goal can be achieved through different paths. Just as one can reach Delhi, the state capital, by different paths such as from Bhubaneswar, Kolkata, Chennai, Mumbai, or by different mode of travel such as by train, car, aeroplane,

so also one can reach the supreme goal of life through different paths. Those paths are the paths of Yoga and Vedanta. There are various types of Yoga. But the most important amongst them are *Karma* Yoga (The Yoga of Action), *Bhakti* Yoga (The Yoga of Devotion or Love), *Raja* Yoga (The Yoga of Psychic Control) and *Jnana* Yoga (The Yoga of Knowledge or Wisdom). *Jnana* Yoga (The Yoga of Knowledge or Wisdom) is also known as Vedanta.

Karma Yoga is the Yoga of Action. In the *Bhagavad Gita*, Lord Krishna says to Arjuna:-

“न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥”

(श्रीमद् भगवद् गीता, अध्याय - ३, श्लोक - ५)

"Verily none can ever remain for even a moment without performing action; for everyone is made to act helplessly indeed by the qualities born of Nature." (*Bhagavad Gita* -III-5).

Thus, in this universe, every body has to perform his actions or *karmas*. Accordingly, the teachers perform their *karmas* or actions of imparting of knowledge or teaching to the students.

Actions or *karmas* performed with selfishness, expectation and attachment results in deriving of worldly happiness or suffering from sorrows keeping in view good action or bad action according to the immutable Law of Action, i.e. "As you sow, so shall you reap". But actions or *karmas* performed without selfishness, expectation and attachment, or in other words, actions or *karmas* when performed as *Karma* Yoga, lead to attainment of the supreme goal of life or *Moksha*. In the *Bhagavad Gita*, Lord Krishna says to Arjuna:-

“तस्मादसत्कः सततं कार्यं कर्म समाचार ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ ”

(श्रीमद् भगवद् गीता, अध्याय - ३, श्लोक - १९)

"Therefore without attachment, do thou always perform action which should be done; for by performing action without attachment man reaches the Supreme." (*Bhagavad Gita* - III-19).

Therefore, our Holy Scriptures and our Saints and Sages say that actions or *karmas* or duties ought to be performed as *Karma* Yoga or Yoga of Action in one's own interest, and for one's highest welfare and supreme good. Accordingly, the teachers ought to perform their *karma* or action or duty of teaching as their *Karma* Yoga or Yoga of Action. How the teachers can perform their *Karma* Yoga or Yoga of Action?

A teacher can perform his *Karma* Yoga or Yoga of Action by, inter alia,:

(i) performing his *karmas* or actions or duties as worship of God, that is, with the understanding, attitude and inner feeling that the same is the worship of God,

(ii) performing his *Karmas* or actions or duties without any self interest or performing the same selflessly or performing selfless actions,

(iii) performing his *karmas* or actions or duties without attachment or *aashakti*,

(iv) performing his *karmas* or actions or duties without expectation of reward or fruits or *phala*,

(v) performing his *karmas* or actions or duties with the feeling as an instrument in the hands of God or with *nimitta bhava*, without the sense of doership or *kartutwa bhava*,

(vi) performing his *karmas* or actions or duties without ego or *ahankar*,

(vii) performing his *karmas* or actions or duties without the sense of enjoyment of the fruits of actions or *karmaphala bhoga*,

(viii) Surrendering or offering of his *karmas* or actions or duties and the fruits of actions or *karmaphala* at the altar of God with the feeling of dedication or *Ishwararpana bhava*.

When the teachers thus perform their teaching duties as *Karma* Yoga or Yoga of Action, it leads to attainment of the supreme goal of human life, that is, *Moksha* or Liberation of the Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul or Self-realisation or God-realisation, for attainment of which only the Creator has gifted this human birth to human beings. This is in their greatest personal interest, highest welfare and supreme good.

Our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* also places great emphasis on practice of *Karma* Yoga or Yoga of Action.

Such is the necessity, importance and benefits of performance of the teaching duties as *Karma* Yoga or Yoga of Action by the teachers.

This is the Yoga aspect or spiritual dimension of teaching profession.

These three dimensions, that is, the *naitika* or ethical dimension, the *yajna* or sacrificial dimension and the yoga or spiritual dimension of teaching profession are its true dimensions.

"Right knowledge" of these three dimensions will result in creation of "right awareness", "right understanding" and "right attitude" in the mind of the teachers. "Right attitude" will impel the teachers to perform their teaching duty rightly,

i. e. ethically, perfectly, devoutly, honestly, faithfully, efficiently and effectively. Consequently, it will bestow upon them "right result", that is, the teachers will get immense good results for themselves in their personal life, both secular as well as spiritual. Also, the students will derive immense benefits in their life. In addition, the society, the nation and the world at large will also derive immense benefits.

ROLE

Then, we will discuss regarding roles of the teachers as Father and Mother; Friend, Philosopher, Guide; Maker of the Students; and Maker of the Nation.

(A) Father and Mother

Father and mother give birth to one's physical body. The father disciplines and administers his children. The mother gives love and affection to her children. They bring up their children well. They give material things, the perishable things, to their children. The teacher stands in the same footing. He gives second birth, rather, the true birth, by imparting knowledge to his students and removing their ignorance. Thereby, he makes "knowledgeable true man" out of the "ignorant physical man", otherwise the ignorant physical man will remain as such as he was at the time of his birth. The teacher performs the job of both the father and the mother, that is, he disciplines and administers as well as he gives love and affection to his students. The teacher brings up his students by imparting them right kind of education; and also by taking their proper care, nurturing and developing them as true "men". He gives knowledge and wisdom, the imperishable thing, to his students.

Thus, the teachers play the role of both fathers and mothers of their students. Rather, the teachers are the Real or True Fathers and True Mothers of their students, because,

they give true birth and imperishable real knowledge to them, without which the students will remain as ignorant physical men, waste their most precious, rare human life as animal life and thus, they will live in vain.

(B) Friend, Philosopher, Guide

A friend helps his friends in times of need. Similarly, the teacher is a friend of his students, because he extends help to the students like a friend at the time when the latter need his help. The teacher acts like a philosopher by giving advices to his students both in their personal, educational and secular matters as well as in moral, ethical, religious and spiritual matters. The teacher also acts like a guide by giving guidance to his students both in their personal, educational and other secular matters as well as in moral, ethical, religious and spiritual matters. Thus, the teacher plays the roles of a friend, philosopher and guide of his students.

(C) Maker of the Students

The teacher imparts teachings to his students on secular subjects such as languages, science, arithmetic, history, geography, social science, political science, medicine, engineering, law, economics, commerce, management, agriculture, veterinary, etc. He also imparts to them moral, ethical, cultural, religious and spiritual teachings. He enlightens them. He gives them knowledge regarding building of their life (a) with a proper and strong foundation by building good physical health, developing powerful mind, cultivating noble character, performing ethical conduct, observing strict celibacy, and (b) with a complete, proper, strong and nice superstructure of their life with achievement of all the four grand goals of ideal human life, that is, achievement of economic prosperity or *artha*, fulfillment of vital worldly desires or *kama*, adherence to righteousness

or *dharma* and pursuance of spirituality or *moksha*. He helps them develop an excellent and magnetic personality. He helps in development of their head, heart and soul. He discovers the inner qualities and hidden talents and potentials in his students; and guides, inspires and encourages them in their development and unfoldment. He also guides them how to stand on their own legs and how to face the difficulties and challenges of life. Thus, he "makes" his students in that manner and plays the role as "The Maker of the Students". This is of paramount importance.

(D) Maker of the Nation

The students are the most precious wealth and future citizens of the nation. The whole nation looks upon them as their future hope. In future, they will lead the nation. They will be in charge of the important affairs of the nation like education, health, economy, agriculture, trade, commerce, industry, defence, etc. They will be responsible for the peace and prosperity, welfare and safety of the people as well as of the nation. They will shape the future destiny of the people and the nation. Thus, the students are the future "Makers of the Nation". And as the teachers are the "The Makers of the Students", they are also the "Makers of the Makers of the Nation" or the "Makers of the Nation". In this connection, one oft-quoted saying comes to my memory, that is, a nation is built within the four walls of the class room. That means, the teachers build the nation by building the students inside the class rooms. Thus, the teachers play the major role as the "Makers of the Nation". This is also of paramount importance.

RESPONSIBILITY

Now, we will discuss regarding the responsibilities of the teachers.

(A) Man-making responsibility

The responsibility of the teachers is not confined to diligent performance of their assigned or prescribed duties only. It also includes the responsibility of "making" the students as "Men" in the manner as has been described/stated above. In fact, this is the greatest responsibility of the teachers. This is also a very sensitive responsibility as the teachers deal with the students, the living beings, but not the inanimate things, as in other professions.

In this connection, it is most worthwhile to note what my Holy Spiritual Master Swami Sivananda Saraswati says:-

Quote: "24. TO PRINCIPALS AND HEADMASTERS"

"Owing to the influence of dark, antagonistic materialistic forces, most of the students of the present day have become irreligious. There is no moral culture in them. They have no proper understanding of the principle of Brahmacharya and right living. Hence they suffer much when they come out to face the battles of life.

A great onerous duty rests with the teachers and professors in training the students in the path of Sadachara (right conduct) and moulding their character properly. They themselves should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind.

Before taking to the profession of a teacher, you should feel the high responsibility of your position on the educational life. Mere intellectual achievement in the art of delivering dry lectures alone will not suffice. This alone will not adorn a professor or a teacher.

The students are the future hope and glory of the

world. They are bulwark of the state. If they are moulded properly, you will be doing the greatest good. This itself is a great Yoga for you.

You will be doing immense good to them if you introduce some of the religious books for their compulsory study. It will bring moral and spiritual regeneration amongst the youth.

It is your duty to explain to the boys the importance of Brahmacharya and the evil effects of an immoral life and to instruct them in the various methods by which they can preserve the vital Veerya, the soul-force that is hidden in them.

The future destiny of the world rests with you and your students. If you train them in the right direction, in the right path of righteousness, the world will be filled with ideal citizens, Yogins and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

O Teachers and Professors! Wake up now. Train the students in the path of Brahmacharya, righteousness and morality. Do not neglect this divine work. You are morally responsible for this onerous work. Let them study some religious books on Yoga, Bhakti, Philosophy and Vedanta. Teach them Gita, Ramayan, Bhagavata and other Scriptures. Let them know the sublime truths of the ancient Rishis and seers. You can have Self realisation if you take up this work in right earnest. Be true and sincere. Open your eyes now.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of the Lord be upon them! Glory to such ideal teachers, professors and students!" **Unquote.**

(B) Responsibility of imparting moral, ethical, religious and spiritual education

In this universe, every thing is changing and going through a process of evolution. The lowest of the creation i.e. the inanimate stones and mountains evolve into fertile soil. Fertile soils sustain and evolve into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into Divinity, which is the state of their Creator Himself, and thereby, to merge themselves with the Creator or God. With this, the process of evolution gets completed. Attainment of the state of Divinity, which is also known as Union of the individual Soul with the Supreme Soul or Liberation of Soul from the cycle of births and deaths or Self-realisation or God-realisation or *Moksha*, is the Supreme Grand Goal of Aspiration of Ideal Human Life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. And attainment of such state is possible only in human birth amongst all kinds of living beings upon this earth plane but in no other species of life. Therefore, our ancient Holy Scriptures and our *Rishis*, *Munis*, Saints, Sages and the Great Ones say that human life is a precious gift of God, created with the higher purpose of enabling the human beings to attain the state of Divinity, which only bestows permanent happiness, eternal peace and spiritual bliss and which alone results in permanent cessation of worldly sorrows and miseries in human life; and therefore, it ought to be utilised most gainfully. When the state of Divinity is attained, and permanent happiness and eternal peace are derived; life is said to be successfully lived, completely lived, purposefully lived, truly lived, worthily lived, happily lived, peacefully

lived. Then only human life is said to be ideally lived. Thus only, this rare and precious gift of human birth given to us by God is wisely and gainfully utilised.

The human beings have a mixture of animal instincts, human qualities and divine faculties. In the process of their evolution, they are supposed to transform themselves into divinity, into perfection, by shedding their animal instincts like lust, anger, greed, fear, hatred, pride, jealousy, selfishness; developing moral and ethical values and human qualities like non-violence, selflessness, tolerance, courage, goodwill, fellowship, brotherhood, doing good to others or *paropakara*, etc.; and unfolding their latent divine faculties like truthfulness, love, purity, compassion, forgiveness etc.,. Thereby, they can make endeavours to attain Self-realisation or God-realisation, the state of Divinity, the state of Perfection.

The process of transformation of the human beings into the state of Divinity as stated above requires knowledge to be derived through education.

Further, God has endowed the human beings, the crown of His creation, with a special faculty i.e. the power of intellect. This power of intellect enables the human beings to think and discriminate between right and wrong. God has also granted complete independence to human beings in the spheres of their thinking and actions. With such independence, the human beings can choose between right and wrong and then think, decide and act accordingly. Right action yields good results leading to happiness and peace in their life and wrong action brings about bad consequences resulting in miseries, sorrows and unrest in their life according to the inexorable Law of Action or *Karma* i.e. "As you sow, so shall you reap". Therefore, it is necessary for the

human beings to use the power of intellect, the power of discrimination and to know what is right and what is wrong.

The learning of the knowledge about the science of actions and the knowledge about discriminating between what is right and what is wrong and then to choose to take right action as stated above also requires education for the human beings.

Acquiring knowledge for the above two purposes constitutes the primary need for education of human beings. Education for these two purposes is the real education or true education; and such education can be derived in the form of moral, ethical, religious and spiritual education. Moral, ethical, religious and spiritual education is called Value Education. This is character-building, life-building and man-making education. Such education is not imparted in the modern schools, colleges, universities and other educational institutions of our country, unlike in the ancient time.

Simultaneous with the process of their transformation, the human beings have to live in this earth plane for some period. During their life span in this earth plane, they need to survive by maintaining their physical body. For survival of their physical body as well as to meet their individual, family and social needs of secular nature, they need to earn money by taking to some income-generating activities. The learning of earning money through such activities also requires knowledge. For acquiring such knowledge also, the human beings need education. Acquiring knowledge for this purpose constitutes the secondary need for education of human beings. Education for this purpose is called the secular education. Such education only is being imparted in the modern schools, colleges, universities and other educational institutions of our country.

This, in short, is the need for education for human beings. This is the real or true education. This is the complete education.

Without education, the human beings, as stated in our Holy Scriptures and by our *Rishis*, *Munis*, Saints and Sages, live a life similar to that of the animal i.e. taking birth, searching for food, eating, sleeping, procreating, enjoying, fearing, suffering and one day, meeting with death. By living such an animal life, human birth, the precious gift of God, is wasted and the higher purpose of human life is not achieved. Therefore, education, the real or true education, the complete education, is a basic necessity of human beings like food, clothing, house, medicine, etc. and is most vital in human life.

Therefore, the teachers need to impart to their students spiritual education, i.e. moral, ethical, religious (non-sectarian and non-dogmatic) and spiritual education also and education on celibacy, informally, as extra-curriculum study, beyond school hours, till such education is restored completely and permanently in the schools, colleges and universities by the Governments and the Private Owners of educational institutions. Such informal education is very effective. In this connection, it is most worthwhile to note what my Holy Spiritual Master Swami Sivananda Saraswati says:-

Quote: "Education and Self-Unfoldment"

"..... In fact, I feel that spiritual education outside the classroom will produce better results than those within. Of course, the curriculum should include spiritual education. Within the classroom it tends to pass from the ear to the examination paper, without even becoming part of one's inner being. This is not so when the student is taught to prepare for the perpetual examination of life itself. The latter method

will have a profound effect on the personality and day-to-day life of the youth." **Unquote**

Imparting of spiritual education, informally, is in the larger interest of our students and also in the larger interests of our culture, our society and our nation. This is extremely important. Therefore, in the present scenario, this is also their great responsibility.

(C) Nation-making responsibility

A nation is made more of its people, the human resources, than its vast geographical land, huge economic riches, great military power, numerous technological developments, several scientific advances and such other resources. Therefore, as discussed earlier, students of nations need to be built as good people. Further, ours is a democratic country. The country is made by the people, it is of the people and it is for the people. As such, it is the responsibility of each person to make his individual contribution in building of the nation. Therefore, it is also the responsibility, rather the great responsibility, of the teachers to "Make the Nation" in the manner as has been described above, i.e. by "Making their students as "Ideal Students". This is a Great "Nation-Rebuilding Measure".

A FEW MORE IMPORTANT POINTS

Incidentally, I would like to touch a few more important points regarding teaching profession.

The role and responsibility of other professionals is almost singular, but that of the teachers are multifarious, as discussed earlier. The teachers are not only the Teachers, but they are also the Fathers, Mothers, Friends, Philosophers and Guides, the All-in-one, of the students. They are also the Makers of the Students and also the Makers of the Nations.

Their duty is teaching and their responsibility is man-making and nation-making. And in order that they perform their duties perfectly, play their roles efficiently and discharge their responsibilities effectively, they should keep the following important points always in their mind, which are of vital importance for them:-

(1) Teaching profession is not a commercial profession when compared with other professions. Rather, it is a "noble" profession. It is considered so because of two most important reasons. The first reason is that while in other professions, the employees keep commercial attitude and render their personal services with a view to earning money, but in teaching profession, the teachers keep the attitude of charity or donation or sacrifice and perform their personal services as charity of knowledge or *jnana-yajna* or sacrifice of knowledge, notwithstanding the fact that they also, like other professionals, earn money by way of periodical salary. Also, charity of knowledge is regarded in our Holy Scriptures as the highest amongst various kinds of charity. Therefore, teaching is a sacred work. The second reason is that while in other professions, one prepares or produces or manufactures "inanimate things" or "inanimate goods", in teaching profession, the teachers make the life of the "living beings" or the "students", the precious living gifts of the Almighty Supreme Lord, by building them as "good human beings" with noble character. Making the life of the students thus is indeed a "noble" work.

(2) Teachers can "make" the life of the students not only by imparting teachings to them on moral, ethical, religious and spiritual lessons but also by living themselves an ideal life with noble character, ethical conduct, righteousness and spirituality. Students listen to the teachings

and the good advices of their teachers. But more than that, they observe the very conduct and the very way of living of their teachers, get inspired and encouraged by the same and then they emulate all their good qualities. In this connection, it is most worthwhile to note what my Holy Spiritual Master Swami Sivananda Saraswati says:-

Quote: "Exemplary Teachers Wanted"

"It is important that the professors, teachers and staff of such educational institutions also need to acquire a personal knowledge of and absorb the true spirit of the ethical and spiritual ideals of our great culture. These teachers and professors have constant and continuous contact with their students. It is imperative, therefore, that they personally constitute ideal exemplars of the way of life which they wish the students to follow. They must, to some extent, personify in their own lives the virtues and ideals which they wish their students to acquire and to grow into. If this is lacking, the students have poor examples to follow and it is natural that they should fail to imbibe anything noble and sublime in their college career.

Just as in the home the example of the parents exerts a decisive influence upon the moulding of a child's personality, so also the example of the teacher exerts an unmistakable influence upon the personality of the student. If the book imparts information to the students, the personal example of the teacher imparts life to the teachings contained therein. It is most essential that the educational world recognizes the deep and far-reaching significance of what has just been stated. It holds the seeds of the ultimate welfare of the whole student-world." **Unquote**

Thus, the ideal personal life of the teachers exerts great influence on the students. As such, teaching by living is the

right, best and effective method of teaching and then only the students will accept and follow the same. This point is of tremendous importance for the teachers. In this connection, the case of a mother seeking advices from Paramahansa Ramakrishna for her son comes to my mind. A mother with her son who was eating *gud* too much, met Paramahansa Ramakrishna, stated the matter and requested him to give advices to her son so that he will not eat too much *gud*. Paramahansa Ramakrishna told them to come after 15 days. After 15 days when they met Paramahansa Ramakrishna, he again told them to come after 15 days. This was repeated another time. And when they came next time, Paramahansa Ramakrishna told the boy not to take too much *gud* and the boy obeyed it. The mother asked Paramahansa Ramakrishna as to why he did not give the said advice to her son in the first time itself. Paramahansa Ramakrishna replied that he himself was taking *gud* and unless he stopped taking *gud*, neither he can advise the boy to stop taking *gud* nor his advice would have any effect on the boy. Therefore, he first practised to stop taking *gud* for 15 days but failed. He repeated his practice, but this time also he failed. Then, during the next 15 days, he did not take any *gud* and then only he advised the boy not to take too much *gud*. And then only his advice became effective on the boy. Thus, advice or teaching becomes effective upon others only when it is practised by oneself in his own life. Therefore, the teachers themselves need to live an ideal life with noble character, ethical conduct, righteousness and spirituality and thus, set the good example and become a role model before their students; and then the students will accept and follow their advices. In this manner, the teachers can "make" the life of their students.

Thus, "first live by oneself and then teach the students"

or in other words, "first practise in own life and then preach to the students" ought to be the motto of the teachers.

(3) Ethical performance of duties by the teachers has its great consequences upon the life of the students in comparison to that in other services or other jobs. In administrative services or commercial services or industrial services, the employees and officials deal with inanimate things like preparing letters, notes, memorandum; producing or manufacturing goods, etc. Imperfect performance of duties by them may result in monetary loss of or financial damage to the inanimate things. Such losses or damages can be repaired and the letters, notes, memorandum or the goods can be made afresh. But in teaching profession, the teachers deal with animate human beings. Imperfection or negligence displayed in performance of duties by the teachers will not result in removal of "ignorance" in the students and the students will remain ignorant as they were at the time of their birth. The students can not be made "man" by the teachers due to imperfection or negligence displayed in imparting of right kind of education and consequently, the students, the living beings, will suffer permanent damages and irreparable losses in their life. Such damages or losses can not be repaired or made good. Further, as a sequel to the damages or losses in the life of the students, the entire society and the whole nation will also suffer permanently because the students are the future members of the society and the future citizens of the nation. Such is the grave consequences of imperfection or negligence displayed in performance of duties by the teachers on the life of the students and on the society and on the nation. Hence, ethical performance of duties by the teachers is of utmost importance.

(4) Another important point, rather most important point, in teaching profession is one's "aptitude" towards imparting of teachings. Some teachers, like our Ancient Teachers, take to

the teaching profession by "choice", that is, they have inborn aptitude (*prabrutti*) for teaching and it is their inborn nature (*svabhava*) to impart teachings. They have passion for teaching. They like and love teaching work very much. Therefore, they prefer teaching profession and they get employment as teachers. Such teachers take great interest in imparting of teaching to the students. They love their profession, love their subjects and love their students. They love to teach. Hence, they dedicate their time, energy, mind and everything to teaching work, teach the students with missionary zeal and give their head, heart and soul to teaching work and make their greatest endeavours to teach their best and give their best to the students. Their teachings become enlightening and lively. Such teachers get job satisfaction, enjoy their job and derive immense pleasure from their teaching work. The students, in their turn, derive immense benefits from the teachings of such teachers. Other teachers come to the teaching profession per force or under compulsion, that is, they could not get employment in other professions but got employment as teachers in their efforts to secure some employment. Thus, they come to teaching profession as a matter of employment (*brutti*). Such teachers teach their students generally in a mechanical or routine or perfunctory manner. Their teachings generally become dry. They generally do not get job satisfaction, can not enjoy their teaching work and do not derive pleasure from the teaching profession. And the students do not get quality teachings from such teachers and their teachings are found to be not enjoyable, pleasant and lively. Such teachers ought to cultivate and develop "aptitude" for imparting of teachings to the students so that they themselves will derive happiness and pleasure from their teaching profession and also, their students will derive great benefits from their teachings.

(5) The teachers ought to remember to remain as a student for ever. They ought to keep up the learning spirit of a student

throughout their teaching profession and they ought to always keep on acquiring more and more knowledge on their own subjects and also other subjects from different sources. Thereby, they can keep on enriching themselves and enhancing their job knowledge continuously and also they will be in a position to give the best to their students. "Learn more and Share more" ought to be their motto.

(6) The teachers ought to keep on developing their teaching competence i.e., subject knowledge, teaching skill, teaching method, teaching style, etc. by, inter alia, continuously acquiring more and more knowledge, improvements and developments on their subject of teaching; undergoing periodical training programmes, refresher courses and reorientation sessions; by observing the methods of teaching of other successful teachers; by studying books on the subject of good teaching, etc. As a result, the teachers themselves will derive job satisfaction and the resultant happiness. And the students will get enlightened teachings and superior quality of subject-contents. Also listening to the teachings of such teachers will be very much enjoyable, pleasant, effective and acceptable for the students.

CONCLUSION

Lastly, the teachers may kindly consider to perform their teaching duties; and discharge their roles and responsibilities in the aforesaid manner. This may appear to them to be impossible in the first instance and in the present conditions. But it is never impossible although it may be found a little bit difficult in the beginning. But, after right understanding of the nature, duties, roles and responsibilities in teaching profession and by having firm conviction, strong desire, great willingness and deep interest and by worthily devoting a little more time, it will be possible for them to do so. If they keep on trying their

level best sincerely, determinedly, committedly, devoutly, positively and perseveringly, they are bound to be successful in their endeavours. This is for their greatest good; and also the greatest good of the students, the society, the nation and the world.

And in conclusion, I offer my humble, earnest and fervent prayer to the Almighty Supreme Lord to bestow upon you all His choicest blessings for achieving all-round success in your noble teaching profession.

God bless you all.

(H.H. Shri Swami Sivachidananda Saraswati is a senior saint of the Divine Life Society, Rishikesh, India. He is a direct disciple of its Founder-President H.H. Shri Swami Sivananda Saraswati having been blessed with *Mantra Diksha* by Him in 1958. He is a direct *sannyasi* disciple of its Second President H.H. Shri Swami Chidananda Saraswati having been blessed with *Sannyasa Diksha* by Him in 1983. He was a Lecture in Sanskrit from 1973 to 1977 at Talcher College in his pre-monastic life. He was one of the founding members of the Sivananda Centenary Boys School, Bhubaneswar, Odisha; and he extended his honourary service to the said School for long 40 years from 1984 to 2024 in various capacities including its President and Secretary. He was in direct and close association with students and Teachers for a long period of 45 years. He has also guided, graced and blessed many youth, students and teachers conferences and programmes organised by the branches of the Divine Life Society, and also at many schools, colleges and universities with his enlightening and inspiring addresses.)

Teaching is a Charitable Service

Shri Sarat Chandra Dixit,
Founder-Director,
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In ancient India, education was imparted to students in the *Gurukulas* and *Rishikulas*. The *Rishis*, *Munis*, Sages and *Acharyas*, the ancient Teachers, were living in their ashramas in forests in which their *Gurukulas* and *Rishikulas* were situated. Students used to go to such *Gurukulas* and *Rishikulas* for receiving their education.

The ancient Teachers were said to be imparting education to students in their *Gurukulas* and *Rishikulas* voluntarily and purely as "Charity of Knowledge" or "*Vidya Daana*". They were said to be so imparting education to students with the noble "Objective" and profound "Concern" to "Make" the lives of their students as "Ideal".

Further, they were said to be imparting education to their students with genuine "Love" and great "Liking" for imparting teachings to students. They were also having inborn deep "Passion" for imparting teaching. Because of their such love and liking and passion for imparting teachings, they themselves were keeping on acquiring more and more knowledge throughout their lives and giving their best to their students; and making their best endeavours to make them as "Ideal Students" so that their students could build themselves as "Ideal Human Beings" in their future lives.

Also, they were said to be imparting education "Selflessly", without expectation of any monetary reward or fees in return from their students. Thus, the "Objective" of the ancient Teachers in imparting education to students was purely a "Charitable Service" but not "Commercial Profession". Thus also, the "Attitude" of the ancient Teachers in imparting

education to students was the "Right Attitude".

The ancient Teachers were said to be depending upon forest produces, alms obtained from nearby house-holders in the society, donations received from generous persons of the society and contributions / aids / grants received from the States / Kings for meeting the livelihood of themselves, their family members and their students. Some of them were also having their crop fields and were doing crop cultivation in which work their students were also giving physical assistance.

After completion of education, some of their students were offering them some kind of *Guru Dakshina* as a token of gratitude and love for them; and according to their respective individual capacities. Such offerings were made purely voluntarily by students; but never asked or even, never expected by their ancient Teachers.

Thus, the ancient Teachers were said to be imparting education to students as a "Charitable Service".

In modern India, very small number of Teachers, who have noble "Objective", profound "Concern", genuine "Love", great "Liking" and deep "Passion" for imparting education, have taken up teaching profession most willingly and happily; and keep in their minds the "Right Attitude" of treating the same as a purely noble "Charitable Service" while imparting education to their students. Expectation of monetary reward by them for imparting education to students was incidental to their service, or at best, secondary only. This is their inborn quality.

But many of our modern Teachers have come to teaching profession, per force, as a matter of securing an income-generating employment with the sole purpose of earning money as salary or receiving monetary reward or fees, in return of imparting education to their students, in order to meet the day-to-day livelihood for themselves and their family members. They are imparting education to their students in the modern schools,

colleges and universities solely treating imparting of education as a "Commercial Profession" instead of a noble "Charitable Service". Thus, the "Objective" of many of our modern Teachers in imparting education to their students is "Commercial" but not "Charitable". Thus also, the "Attitude" of many of our modern Teachers in imparting education to their students is "Not the Right Attitude".

Further, generally, many of our modern Teachers do not appear to have the noble "Objective" and profound "Concern" to "Make" the lives of their students as "Ideal". They also do not appear to have genuine "Love" and great "Liking" for imparting of education to their students. They do not have "Passion" for imparting education and therefore, they do not impart education to their students with great enthusiasm. Rather, they appear to impart education to their students as a matter of duty-bound compulsion as required in their service conditions. They appear to impart education to their students in the class rooms with a perfunctory mind-set and in the casual and routine manner in which many employees generally perform their duties in any other employment in the modern time. In this manner, they think that they have performed their duty and discharged their responsibility as Teachers. In view of the same, they are unable to make their students as "Ideal Students". As such, their students are unable to build themselves as "Ideal Human Beings" in their future lives.

Thus, many of our modern Teachers are imparting education to their students treating the same as a "Commercial Profession".

In this connection, it is most worthwhile and beneficial to note here that our ancient holy spiritual scriptures state that performing various kinds of charities carry great importance and bestows good results in one's life in accordance with the "Law of Actions" which states that bad actions yield sorrows,

sufferings and miseries, and good actions bestow good results, happiness and peace in one's life. And that, charities not only destroy many sins but also bestow good consequences in the lives of the performers. Those scriptures also describe the glory of various kinds of charities in all ages, and more particularly, in this iron age or *kali yuga*. Those scriptures further say that "Charity of Knowledge" or "*Vidya Daana*", amongst various kinds of charities, is the greatest charity and is more beneficial than the charities of materials such as food, water, medicine, clothes, etc. The *Manu Smriti* (IV - 233) says "Amongst all types of charities, the charity of knowledge is the best. None of the charity of water, food grain, cow, earth, clothes, gingili, gold or ghee is equal to the charity of knowledge." The *Bhagavad Gita* (4 - 33) also says "The sacrifice of wisdom is superior to the sacrifice with material objects".

Our *rishis*, *munis*, saints and sages also speak very high of the "Charity of Knowledge" or "*Vidya Daana*". In the context of charity of spiritual knowledge, Swami Sivananda Saraswati says:-

"The greatest help or service you can do to the world is the imparting of knowledge of the Self.If you remove the hunger of a man by giving food, it is only temporary physical help.Then the hunger again manifests.Get knowledge of the Self, distribute this knowledge everywhere and remove the ignorance in man. Then only all kinds of miseries, tribulations and evils can be completely eliminated."

In the same context, Swami Chidananda Saraswati also says:-

"Jnana Yajna stands altogether on a different footing. You impart spiritual knowledge to a man. After acquiring this knowledge, he strives for God and acquires Mukti. When he gets Mukti, he gets everything. He cannot aspire for more. That is why dissemination of spiritual knowledge is rightly considered

as the highest Yajna. Spiritual knowledge is food for the Soul which is permanent while the gift of food etc., nourish only the physical body which is perishable. All other gifts reach but the passing and perishable aspects of the human being, while the gift of higher spiritual knowledge reaches the inner man, the essential spiritual being within and makes for an everlasting result. Fruit of Jnana Yajna is imperishable."

The greatness and glory of "Charity of Knowledge" or "*Vidya Daana*" on secular subjects also, which our modern Teachers are imparting to students in schools, colleges and universities, stand almost in the similar footings. Therefore, imparting of education on secular subjects also by our modern Teachers is a great "Charity of Knowledge" or "*Vidya Daana*". And that such great "Charity of Knowledge" or "*Vidya Daana*" performed by our modern Teachers bestows, in accordance with the "Law of Actions", immense benefits in their personal lives.

In this connection, it may also be noted that performance of various kinds of charities with material objects requires expending of money as well as spending of extra personal time by the performers, but performance of charity of knowledge or siksha daana by Teachers does not require either extra money or extra personal time, because the same is inbuilt in the normal performance of duty of imparting education itself to students in schools, colleges and universities. As such, performance of charity of knowledge or "*Vidya Daana*" by Teachers is free from expending extra money and free from devoting extra personal time. Hence, our modern Teachers can just keep the "Right Understanding" in their minds that they are performing "Charity of Knowledge" or "*Vidya Daana*" while normally imparting education to their students in schools, colleges and universities; and thus, they can, simultaneously, easily and freely but most profitably, perform the greatest "Charity of Knowledge" or "*Vidya Daana*" in this iron age or *kali yuga*, without expending

extra money and without devoting extra personal time, and thereby, they can derive immense benefits for themselves.

In the above scenario, and since many of us, the modern Teachers, have taken up teaching profession per force, as an income-generating service, in order to earn money for meeting the day-to-day livelihood of ourselves and our family members, as stated above, it is most worthwhile, desirable, beneficial, wise and right that we, the modern Teachers, accept our ancient Teachers as our ideal; emulate their good qualities; consider teaching profession as a "Noble Profession"; impart education to our students with the "Right Understanding" and the "Right Attitude" that imparting of education to students is a great "*Jnana Yajna*" or a purely noble "Charity of Knowledge" or "*Vidya Daana*", instead of as a "Commercial Service"; cultivate and develop noble "Objective", genuine "Love", profound "Concern", great "Liking" and deep "Passion" for imparting education to students; and impart education to our students with great enthusiasm and in all seriousness in order to "Make" them as "Ideal Students" so that our students can make their best efforts to build themselves as "Ideal Human Beings" in their future lives. Thereby, we ourselves will derive immense benefits in many ways in our personal lives, including self satisfaction in our teaching profession, heavenly joy for performing the great "*Jnana Yajna*" or "Charity of Knowledge" or "*Vidya Daana*" and indescribable contentment for performing a "Great and Noble Work" of "Students-Making". In addition, we will be bestowed, in accordance with the "Law of Actions", with good consequences in our personal lives for performing the Great "*Jnana Yajna*" or "Charity of Knowledge" or "*Vidya Daana*". Simultaneously, our students will also derive immense benefits in their lives. As a sequel to the same, our society and our nation will derive immense benefits.

In this connection, it may kindly be remembered that

even if we, the modern Teachers, keep in mind the "Right Understanding" and the "Right Attitude" that teaching profession is a purely noble "Charitable Service", and impart education to students as "*Jnana Yajna*" or "Charity of Knowledge" or "*Vidya Daana*" , and without expectation of any monetary reward or fees or salary in return, our monetary reward in the form of periodical salary, paid to us by the employers, for meeting the day-to-day livelihood of ourselves and our family members, in return of imparting education to students, is not at all lost, rather the same is still ensured. So it is most desirable, most beneficial, most wise and absolutely right that we, the modern Teachers, just only accept "Teaching Profession" as a noble "Charitable Service" and keep the aforesaid "Right Understanding" and the "Right Attitude" in our minds while imparting education to our students; and note that there is no loss at all in accepting "Teaching Profession" as a noble "Charitable Service" and in keeping the said "Right Understanding" and "Right Attitude" in our minds, while imparting education to our students, rather, there is immense benefit for us.

Hence, let us, the modern Teachers, think over the above matter calmly, quietly, seriously and deeply, and consider to take actions as considered good and right for us.

(The author is having very rich and long teaching experience of more than 60 years; and is widely regarded as a noble and ideal Teacher.)

India, Indian Culture and Modern Teachers

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India or *Bharata*, or *Bharat* as spelt some time, is the name of the our country where the people are engaged in the higher pursuit of acquiring "Light" or "Illumination" or "Wisdom" in order to live a balanced, complete, fulfilled and successful life, i.e. a life of spiritual happiness and peace, in addition to a life of true material prosperity and fulfillment of legitimate vital worldly desires. Our country is also known in the ancient names as *Bharatavarsa* or *Bharatakhanda*, *Brahmavarta*, *Aryavarta* and *Hindusthan*.

Our India or *Bharata* is a great and glorious country. It has a large number of great distinctive features and the same can not be described in details. However, some most important great features are stated very briefly in this small write-up. Those are: our country India or *Bharata* is the sacred land or *punya bhumi* where God takes incarnation in every age in order to re-establish *dharma* or righteousness; where *Rishis*, *Munis*, Sages, Saints, Prophets and God-men take births frequently and guide and inspire people to live righteous (*dharmik*) and spiritual (*aadhyatmik*) life and achieve the supreme great goal of human life, i.e. *Moksha* or Liberation of the individual soul from the cycle of births and deaths; where the people live predominantly a righteous (*dharmik*) and spiritual (*aadhyatmik*) life; where holy places, holy towns, holy mountains, holy rivers, holy *sarovaras* or ponds, holy plants exist; where the Celestial Beings of the heaven ever long to take their births; whose ancient holy religious and spiritual scriptures are full of most valuable and unparalleled wisdom and are unique in the world; whose mother

language, i.e. Sanskrit is sweet, scientific, great and unique and is also the mother of all other languages of the whole world, and where it is regarded as the "*Deva Bhasa*"; where many of its *Rishis*, *Munis*, Sages, Scientists, Scholars, Doctors, Teachers made many original inventions and discoveries in various fields of life; which was the world Teacher with its great and rich holy religious and spiritual scriptures and wisdom and also knowledge in many other fields; which is regarded as the "mother" by its people; where the people treat the whole world as one family; pray for the good health, prosperity, happiness and peace of all human beings of the world, and even for the welfare of plants and trees and animals and insects; where the people understand, accept and tolerate multiple religions and multiple cultures; where people belonging to multiple religions and multiple cultures live with universal brotherhoodness, cordiality, unity, harmony, happiness and peace; etc., etc.

Thus, India or *Bharata*, our own beloved country, is a great, glorious, sacred, sublime, ideal and unique county of the whole world. In view of the same, many western philosophers, thinkers and scholars profoundly praise and speak high of our country India or *Bharata*. In spite of the same, we, the vast majority people of India or *Bharata*, for no fault of ours, are not aware of the greatness and the special features of our country; and we do not feel proud of taking our births in and belonging to our own great country India or *Bharata*. The basic reason for lack of such knowledge is that there is no provision for imparting of education about our own country India or *Bharata* and also about its greatness in our modern schools, colleges and universities where only secular education based on western pattern is imparted to our students. In this most unfortunate and sad situation, we, and more particularly, we the modern teachers, greatly and urgently need to be well equipped and rich with adequate knowledge about our great, glorious, sacred, sublime,

ideal and unique country India or *Bharata*; and teach the same to our students, either formally as part of study curriculum in our schools, colleges and universities, or informally elsewhere.

Indian culture or *Bharatiya sanskruti* is the culture which is professed by the people of India or *Bharata*. This culture is said to be the oldest and most ancient culture of the world. It is based on the Vedas. Therefore, it is known as the Vedic Culture. The Vedas are the oldest and most ancient scriptures of the world. The Vedas are said to have emanated from the heart of the Almighty Supreme Lord through His nostrils; and are said to have been revealed to the ancient Seers, *Rishis* and *Munis* of this sacred land of *Bharatavarsha*. Nobody knows when the Vedas have so emanated. The Vedas are, therefore, said to be the eternal scriptures of the world. And hence, Indian Culture or *Bharatiya Sanskruti* is called the Eternal Culture or *Sanatana Sanskruti* of the world. The people of India or *Bharata* have been following and practising this culture since time immemorial. The Hindus, who constitute the vast majority of people of India or *Bharata*, have been adopting and following Indian culture. Therefore, Indian culture is also known as Hindu Culture.

Indian culture is a great culture of the world. It is very rich with many most valuable principles and practices. Some most important principles are (i) four great goals (*purushartha chatustaya*) of human life, viz. *dharma* or ethical value, *artha* or economic value, *kama* or vital value and *moksha* or spiritual value, (ii) four stages (*ashrama chatustaya*) of human life, viz. *brahmacharya ashram* or student life, *grihastha ashram* or householder's life, *vanaprastha ashram* or retired life and *sannyasa ashram* or renounced life, (iii) four classes (*varna chatustaya*) of people in the society, viz. *brahmana* class, *kshatriya* class, *vaishya* class and *shudra* class, (iv) law of action (*karmaphala siddhanta*) and (v) doctrine of rebirth (*punarjanma siddhanta*). As regards valuable practices of Indian culture, there

are numerous observances, rites, rituals, festivals, ceremonies, customs, traditions, etc. which are observed in the day-to-day life of the people. One most important practice of Indian culture is *shohala sanskaras* or sixteen rites which are performed at various stages during the entire human life commencing from birth, or even before birth, up to death.

Indian culture, with its various principles and practices, marvelously envisages a well-structured, well-balanced, purposeful and complete human life upon this earth plane. It provides for a systematic and gradual transformation of human beings from their animalistic nature into the divine nature; and ascent of human beings towards the perfection. This leads to living an ideal and successful human life, i.e. both materially prosperous life as well as spiritually peaceful life.

Indian culture attaches highest priority to religious pursuit (*dharma*) and spiritual pursuit (*adhyatma*). Religion or *dharma* guides and governs all activities of the day-to-day lives of the people of India; and is accepted as the foundational and fundamental great goal of ideal human life. And spirituality or *aadhyatmikata* is regarded as the supreme great goal of ideal human life. However, Indian culture does not neglect economic pursuit or material prosperity (*artha*) and vital pursuit or worldly desires (*kama*), rather it accords due place to both these great goals of ideal human life. In this manner, Indian culture provides for achievement of all these four great goals of ideal human life. Thus, Indian culture confers both true material prosperity as well as spiritual peace in the lives of its followers.

Further, the followers of Indian culture believe in the common fatherhood of one God, though known in different names in different religions; and universal brotherhood of all human beings, irrespective of their caste, creed, colour, sect, nationality, religion, faith, etc. And, therefore, they see the whole universe as one family (वसुधैव कुटुम्बकम्). Therefore, Indian culture

provides not only for uplift and welfare in individual personal lives of its followers only but also seeks for the good and welfare of all human beings of the whole world, irrespective of their cultures.

The followers of Indian culture pray for the welfare of all living beings of the world. This is very much evident from the prayers that they offer to God, such as "May all people of the world be free from diseases" (सर्वे सन्तु निरामयाः), "May all people of the world become prosperous" (सर्वेषां मङ्गलं भवतु), "May all people of the world become happy" (सर्वे भवन्तु सुखिनः), "May all people of the world become peaceful" (सर्वेषां शान्तिर्भवतु), etc. They even pray for the welfare of other living beings of the world such as animals and insects; and plants and trees.

In view of the foregoing, our great and glorious Indian culture is said as the sublime, lofty, ideal and unique culture in the world.

In view of the greatness and loftiness of Indian culture, even the western philosophers and thinkers profoundly praise and speak high of Indian culture. And many westerners and people belonging to other cultures are also following and practising Indian culture. But, most unfortunately, the vast majority of us, we the people of modern India, are not following and not practising our own Indian culture, which is meant for us. Instead, we are following western culture which is alien and not meant for us; and which is materialistic (*bastubadi*) and epicurean (sensual pleasures-oriented) (*bhogabadi*) only. Consequently, there is material prosperity and enjoyment of worldly pleasures but no happiness and peace in our personal lives. Instead, there are sorrows and miseries only in our lives. Thus, we deprive ourselves of the immense benefits of Indian culture and we live our precious human lives in vain.

What to speak of following Indian culture, many of us, for no fault of ours, even do not have adequate knowledge about

our own Indian culture. The basic reason for lack of such knowledge is that there is no provision for imparting of education on our Indian culture to the students in our modern schools, colleges and universities, where only secular education based on western pattern is imparted. Therefore, many of us, our modern teachers, who were previous students in modern schools and educated under modern education system, and who do not have adequate knowledge about our Indian culture and do not follow and practise the same in their personal lives, are also not in a good position to teach their students on Indian culture. And also many of our modern parents, who were previous students in modern schools and educated under modern education system, and who do not have adequate knowledge about our Indian culture and do not follow and practise the same in their personal lives, are not in a position to train their children on Indian culture at their homes. Also, the materialistic pattern of life of many of our elderly persons in the society, who were previous students in modern schools and educated under modern education system, and who do not have adequate knowledge about our Indian culture and do not follow and practise the same in their personal lives, do not instill inspiration in our modern students to follow and practise Indian culture in their lives.

In the above situation, we, and more particularly, we the modern teachers, greatly and urgently need to be well equipped and rich with adequate knowledge on our great, lofty, unique, ideal and glorious Indian culture; and also follow and practise the same in our own lives. And after that, we the modern teachers, primarily as Indians and more as "The Makers of Students", need to impart teachings to the students on the greatly-needed subject of Indian culture. In this connection, if the study curriculum contains teachings on some aspects/ topics of the subject of Indian culture, our teachers will continue to teach the same to the students. And, if such teachings do not cover all

aspects/ topics of the vast and entire subject of Indian culture, our teachers may impart teachings to the students on the remaining aspects/ topics of Indian culture, informally. They may do so by taking one or two classes every week beyond school classes or even on Sundays and holidays and impart teachings on Indian culture as an act of charity, without taking any fee. Such imparting of teachings constitutes "Charity of knowledge" by our modern teachers. "Charity of knowledge" is stated in our ancient spiritual scriptures as the greatest amongst all kinds of charities. And such charity will yield, according to the universal "Law of Actions", i.e. "As you show, so shall you reap", immense benefits in the personal lives of our modern teachers in many ways. Our modern teachers may also prescribe various books on Indian culture to the students for their self-study. They should also inspire and encourage our modern students to follow and practise, with great esteem and pride, our own Indian culture in their day-to-day lives. By following and practising Indian culture, our modern students, in their future lives, can live both materially prosperous life as well as spiritually peaceful life. In this manner, they can live a well-structured, well-balanced, purposeful, prosperous, complete, successful and ideal human life. Thus, they can derive immense benefits, both secular and spiritual, in their personal lives.

In addition to imparting theoretical teachings on Indian culture to their students, our teachers themselves also need to follow and practise Indian culture in their day-to-day personal lives, as stated above. Thereby, they themselves can derive immense benefits in their personal lives. Also, they can become living examples as followers of Indian culture before their students. Students usually observe the manners and conduct of their teachers and their pattern of life, draw inspiration from the same and imitate the same in their personal lives. Thus, the manners, conduct and pattern of the lives of teachers who follow

and practise Indian culture can exert great, inspiring, encouraging, positive and effective influence on their students; and can inspire and encourage them to follow and practise Indian culture in their personal lives. This is, therefore, extremely important.

Further, following and practising Indian culture in their day-to-day personal lives by our modern teachers not only confers great benefits upon them, but also puts them in a good position and enables them to train at their homes their own children also on Indian culture. Thereby, their children can also derive immense benefits in their future lives. Further, such teachers can become the role models in the society. Thereby, other students and also the people around them in the society may get highly inspired and greatly influenced by their personal lives. And they may also be inspired and encouraged to follow and practise Indian culture in their personal lives and thereby, they can also derive great benefits in their personal lives.

As a sequel to the above, the entire society and the whole nation can derive great benefits.

In view of the foregoing, it is most earnestly suggested that our modern teachers may kindly get themselves well equipped and rich with adequate knowledge on our great, lofty, unique, ideal and glorious Indian culture; practise the same in their own personal lives; and impart teachings on the same to their students, both formally as part of study curriculum as well as informally as an act of charity of knowledge, the greatest amongst all kinds of charities.

However, let us, the modern teachers, think over the above matter calmly, quietly, seriously and deeply; and consider to take actions as considered good and right for us, and also the good and right for our students, our culture, our families, our society and our country.

(The author is having very rich and long teaching experience of more than 29 years; and is regarded as a noble and ideal Teacher).

Great role of Teachers in Building of Noble Character by Students

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Noble character means development of virtuous qualities such as obedience, humility, respectfulness, love (*shraddha*), devotion (*bhakti*), faith (*bishwas*), friendliness, self-control, discipline, faith in oneself, self confidence, courage, patience, fortitude, optimism, encouragement, truth, non-violence, purity, honesty, selflessness, love (*prema*), compassion, forgiveness, tolerance; and eradication of evil qualities like disobedience, arrogance, disrespectful, indiscipline, impatience, fear, timidity, pessimism, selfishness, hatred, jealousy, lust, anger, greed, pride, etc.

Noble character is the major factor which contributes towards laying the foundation of human life as well as constructing the superstructure of human life completely, properly, strongly and nicely.

Noble character is stated as humanly and is treated as synonymous with human being. Noble character is also stated as the essence of a human being. Our Saints, Sages and Great Ones say that without noble character a man is like an animal with a human form, because a man without noble character performs animalistic actions or beastly conduct in his life. Even, he, at times, becomes beastlier than the beast and commits brutal, heinous and shocking crimes. Thus, base character is animalistic.

Further, it is rightly stated that "When money is lost, nothing is lost. When health is lost, something is lost. But when character is lost, everything is lost."

Therefore, noble character is greatly necessary in human life. It is considered as the greatest, real and most valuable asset

of human beings.

Noble character leads to performance of ethical conduct or righteous conduct. And ethical conduct, in accordance with the universal, immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", shapes the future destiny of human beings into a good one. As a result, human beings reap good results in their lives. Noble character is more powerful than the physical power and the mental power. Noble character is the most powerful factor which helps human beings to achieve real success in all endeavours in their lives. Noble character leads to victory, success, prosperity, happiness and peace in human life.

Such is the great importance of noble character in human life.

Student life and youth period, the golden period of precious human life, is the most suitable period to build noble character. Because, this is the formative stage in human life. During this period, human mind is found in a growing state, and is tender, sensitive and receptive. Therefore, it becomes easy for human beings to cultivate good qualities, shun evil qualities and build noble character.

If noble character is not built during the student life, it will be extremely difficult to build the same at the later stage of human life. This is like this: a potter can change the shape of an earthen ware when it is wet and soft, but once it is burnt in the fire, it becomes hard and therefore, its shape can not be changed. Hence, it is tremendously important for students to build their character during their student life and youth period itself without neglecting the same or without postponing the same to the future.

Students learn how to build noble character from their parents at homes, from their teachers in schools, and from people in the society and the social environments prevailing around them. But they learn about the same maximum from their

teachers, because they spend maximum time with their teachers from whom they normally learn lessons on their subjects in schools.

Teachers are said to be the "Makers of the Students", because they impart their students "Right Education" in schools. "Right Education" consists of both "Secular Education on various Subjects" as well as "Life-building, Character-building and Man-making Education". By imparting "Right Education", including "Life-building, Character-building and Man-making Education", to their students, teachers help them to build themselves as "Ideal Human Beings", i.e. both as "Capable Human Beings" and as "Good Human Beings". This is how they "Make" the lives of their students; and therefore, they are called the "Makers of Students". Students, made as "Ideal Human Beings", can achieve success in all fields of their lives and live their lives ideally and successfully, i.e. both economically and materially prosperously as well as spiritually happily and peacefully.

In view of the above, imparting of "Life-building, Character-building and Man-making Education", in addition to "Secular Education on various Subjects", to students in schools is absolutely, extremely and intensely necessary. But, at present, it is generally observed that "Life-building, Character-building and Man-making Education" does not find its right place in the study curriculum and is not at all or not completely imparted to students in schools. In this situation, students need "Life-building, Character-building and Man-making Education" most intensely and urgently. This is the greatest need of the hour of students.

While this is the greatest need of the students, this is also the greatest family need, the greatest social need and the greatest national need of the hour. Because, students are also members of their family, the society and the nation. And only ideal students

can become the real assets of their families, good members of the societies and ideal citizens of the nations. And, in addition to building their personal lives rightly, they can constitute good families, build good societies and build ideal nations.

In view of the foregoing, teachers have a great duty, enormous responsibly and important role to play in "Making their Students" as "Ideal Human Beings". For this, they need to impart "Character-building Education" also to their students most urgently.

In the present scenario, in what ways teachers can impart their students "Character-building Education" ? They can impart such education to their students in the following ways:-

(i) At present, to whatever extent the existing courses of study, text books include "Character-building Education", teachers will continue to impart the same to their students as part of study curriculum,

(ii) In addition, teachers can impart complete "Character-building Education" to their students as extra-curricular study, by taking some extra classes per week beyond school hours or even on Sundays and holidays, by devoting some of their personal time, treating the same as their great "students *seva*", "social *seva*" and "national *seva*". This will also constitute performance of charity or sacrifice or *yajna* by teachers, which, according to the universal, immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", bestows upon them good results in their personal lives. Thus, such charity or sacrifice or *yajna* by teachers will benefit not only the students, the society, the nation, but also the teachers themselves. (In this connection, teachers can utilise the books on noble character written by saints, sages and eminent authors as teaching materials). Teachers may kindly continue to impart such education to students till "Character-building Education" is restored completely and permanently in the study curriculum

for students in schools.

In this connection, Swami Sivananda says as under:-

"Education and Self-Unfoldment"

"..... In fact, I feel that spiritual education outside the classroom will produce better results than those within. Of course, the curriculum should include spiritual education. Within the classroom it tends to pass from the ear to the examination paper, without even becoming part of one's inner being. This is not so when the student is taught to prepare for the perpetual examination of life itself. The latter method will have a profound effect on the personality and day-to-day life of the youth.", and

(iii) Students accept the theoretical teachings imparted to them by their teachers. But, more than that, they observe the good manners, behaviours, actions and conduct of their teachers inquisitively and silently. And then, being inspired and encouraged by the same, they emulate those good manners, behaviours, actions and conduct of their teachers; and make efforts to translate the same into actions in their own daily lives. Those exert indelible influence on the students. And students try to build their lives like-wise. Therefore, teachers themselves ought to live a noble and ideal life with noble character; and by doing so, they can practically impart "Character-building Education" to their students indirectly. Living of such a life by teachers is more effective than the theoretical teachings imparted by them. Further, if the teachers themselves live such an ideal life, it becomes easy for them to theoretically impart such education to their students; and also then their teachings become more powerful and more effective upon the students.

In this connection, let me quote a few views of Mahatma Gandhi, Swami Vivekananda and Swami Sivananda.

Mahatma Gandhi says:

".....All teachers should be men of character."

Swami Vivekananda says:

"The question is often asked, 'Why should we often look into the character and personality of a teacher ? We have only to judge of what he says, and take that up.' This is not right. ...The sine qua non of acquiring spiritual truth for one's self or for imparting it to others is the purity of heart and soul. ...He must be perfectly pure, and then alone comes the value of his words."

"The function of the teacher is indeed an affair of transference of something, and not one of mere stimulation of the existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore the teacher must be pure."

Swami Sivananda says:

“Exemplary Teachers Wanted”

"It is important that the professors, teachers and staff of such educational institutions also need to acquire a personal knowledge of and absorb the true spirit of the ethical and spiritual ideals of our great culture. These teachers and professors have constant and continuous contact with their students. It is imperative, therefore, that they personally constitute ideal exemplars of the way of life which they wish the students to follow. They must, to some extent, personify in their own lives the virtues and ideals which they wish their students to acquire and to grow into. If this is lacking, the students have poor examples to follow and it is natural that they should fail to imbibe anything noble and sublime in their college career.

Just as in the home the example of the parents exerts a decisive influence upon the moulding of a child's personality, so also the example of the teacher exerts an unmistakable influence upon the personality of the student. If the book imparts information to the students, the personal example of the teacher imparts life to the teachings contained therein. It is most essential

that the educational world recognizes the deep and far-reaching significance of what has just been stated. It holds the seeds of the ultimate welfare of the whole student-world."

"A great onerous duty rests with the teachers and professors in training the students in the path of *Sadachara* (right conduct) and moulding their character properly. They themselves should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind."

"O Teachers and Professors! Wake up now. Train the students in the path of *Brahmacharya*, righteousness and morality. Do not neglect this divine work. You are morally responsible for this onerous work." xxxxx

Such is the "Great role of Teachers in building of noble character by students".

In view of the above, teachers may kindly think over the above views deeply and consider to take needful actions in the matter.

(The author is having very rich and long teaching experience of more than 60 years; and is widely regarded as a noble and ideal Teacher.)

Greatness of India (*Bharat*) and Greatness of Indian Culture (*Bharatiya Sanskruti*)

Sri Mohan Lal Agrawal

Indian Culture or *Bharatiya Sanskruti* consists of two words, viz. India or *Bharat* and Culture or *Sanskriti*. Let us discuss in brief about both these words.

India or *Bharat*

The word "*Bharat*" or "*Bharata*", as spelled sometimes, consists of two words, i.e. "*Bha*" and "*Rata*". "*Bha*" means "*Jyoti*" or "Light" or "Illumination" and "*Rata*" means "Engaged". Hence, "*Bharat*" or "*Bharata*" means the country where the people are engaged in the higher pursuit of acquiring "Light" or "Illumination" or "Wisdom" in order to live a complete and fulfilled life of happiness and peace, besides achievement of true material prosperity and fulfillment of legitimate vital worldly desires. Accordingly, it is stated, our country has been named as "*Bharat*" or "*Bharata*".

The name "*Bharat*" has also some *pauranik* (described in our Holy *Puranas*), geographical and historical origin or connotation.

It is stated in our Holy Scriptures that *Swayambhuva Manu* was the son of Lord *Brahma*, the Creator. *Swayambhuva Manu's* son was *Priyabrata*, *Priyabrata's* son was *Agnidhra*, *Agnidhra's* son was *Navi* and *Navis's* son was *Rishabha*. *Rishabha* was the *amsha* or part of the Lord *Vasudev* or God. *Rishabha* took incarnation in order to teach and propagate the ways to attain *Moksha* or liberation of the

individual soul from the cycle of births and deaths. *Rishabha* was the pious king of the country named *Ajanabhavarsha* located in the *Jambu Dweepa*. *Jambu Dweepa* is one of the seven island continents upon the earth plane. *Jambu Dweepa* is regarded as the best amongst all island continents. King *Rishabha* had one hundred sons, all adept in the *Vedas*. The eldest among them was the King-*Rishi Bharata* or *Rajarshi Bharata*. *Rajarshi Bharata* was a most beloved devotee of *Bhagavan Narayana*. *Rajarshi Bharata* was a noble, pious and righteous ruler. His country, viz. *Ajanabhavarsha*, was named after him as "*Bharatavarsha*" or "*Bharatakhanda*". This is the *pauranik* (described in our Holy *Purana* viz. *Srimad Bhagavad Mahapurana*) name of our country "*Bharat*".

Bharat, in the ancient time, was also known as "*Brahmavarta*". Because, the people of this sacred land were engaged in the quest of *Brahma*, the Supreme Being. *Bharat* was also called "*Aryavarta*", the abode of *Aryans*. Because, the people of this country belonged to the "*Aryan Race*". And, during the time of *Manu*, the people from other countries of the world were coming to *Bharat* for acquiring knowledge or *vidya* from the teachers, called *Aryans*, living in this "*Aryavarta*". Therefore, the name of our country *Bharat* was "*Aryavarta*" also.

When the river *Saraswati* got extinct, that part of the great *Aryan* race which migrated from central Asia*, through the mountain passes into India, settled first in the districts near the river *Sindhu*, now called *Indus*, on the other side of the river. Those people, on the opposite side of the river *Sindhu*, were called *Paarasthani* or *Parasi* or *Parsi*. The *Parasis* or the *Parsians* pronounced the word *Sindhu* as *Hindu* and named their *Aryan* brethren as *Hindus*. As such,

the people of this country were called *Hindus* and this country was called *Hindusthan* or the abode of the *Hindus*.

The Greeks called the *Hindus*, on the other side of the river *Sindhu*, now called the *Indus*, as "*Indel*", which was subsequently pronounced as "*India*". And hence, *Bharat* is called India.

* (Latest historical researches are said to have now proved that the *Aryans* did not come from outside India, but were the original inhabitants of India.)

Greatness of India or *Bharat*

The special features or characteristics or greatness of our country India or *Bharat* are innumerable and can not be described in details. However, some most important features or characteristics or greatness are stated as under:-

(1) *Bharat* is a sacred land where God, the Almighty Supreme Lord Himself takes incarnation in every age, plays His Divine Sports or *Leelas*, reestablishes "*Dharma* or righteousness", protects "*Dharmik* people or righteous people" and destroys "*Adharmik* people or wicked people".

(2) *Bharat* is a sacred land where the *Rishis*, *Munis*, Saints, Sages, Prophets and Godmen take births frequently in every age, teach and propagate *dharma* (righteousness) and *aadhyatma* (spirituality) to the people and guide, inspire and encourage them to live *dharmik* (righteous) and *aadhyatmik* (spiritual) life in order to achieve the supreme goal of ideal human life, i.e. *Moksha* or Liberation of soul from the bondage of births and deaths, called God-realisation or Self-realisation, and to live their life successfully, i.e. both economically and materially prosperously as well as spiritually happily and peacefully.

(3) *Bharat* is a sacred land where the people in general live a *dharmik* (righteous) and *aadhyatmik* (spiritual) life. They strictly and meticulously adhere to *dharma*

(righteousness) as the primary, fundamental and foundational grand goal of life and practise *aadhyatmikata* (spirituality) as the *summum bonum* or the supreme grand goal or the greatest grand goal of life. Even the so-called uneducated, common men like washer men, fisher men, barbers, potters, cobblers, etc. believe in, practise and speak of God, *Dharma* and *Adhyatma*. The people of this land believe in and adhere to "Simple Living and High Thinking".

(4) *Bharat* is a sacred land where the people, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great ancient culture, believe in the principles of (a) Common Fatherhood of one God (b) Universal Brotherhood of all human beings upon this earth planet, (c) The Whole Universe is One Family (वसुधैव कुटुम्बकम्); and (d) May all people of the world be free from diseases, (सर्वे सन्तु निरामयाः), (e) May all people of the world become prosperous, (सर्वेषां मङ्गलं भवतु), (f) May all people of the world become happy, (सर्वे भवन्तु सुखिनः), (g) May all people of the world become peaceful, (सर्वेषां शान्तिर्भवतु), etc. Keeping this in view, the people of this country understand, accept and tolerate the people of all other countries of the whole world and their religions and their cultures. The people of this country also contribute to and maintain unity of religions and offer prayer to the Almighty Supreme Lord for the welfare, safety, happiness and peace of all people of all countries throughout the whole world.

(5) *Bharat* is a sacred land where the people, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great ancient culture, see the whole creation as the manifestation of God, the Almighty Supreme Lord; and therefore, they believe, accept and see the presence/existence of God not only in all human beings all over the world but also in all other animate

beings such as animals and insects, and plants and trees, and even in all inanimate things including stones and mountains. Therefore also, they look to and work for the welfare and safety of all of them.

(6) *Bharat* is a sacred land where the Celestial Beings living in the heaven long to take birth so that they can pursue spirituality and attain liberation of soul or *Moksha*.

(7) *Bharat* is a sacred land where the people of this country call it as their "Mother", i.e. "*Bharat Mata*" and consider themselves as her sons and daughters. They call the world or *prithwivi* also as their "Mother".

(8) *Bharat* is a sacred land, the Holy ancient Spiritual Scriptures, i.e. *Vedas*, *Upanishads*, *Smritis*, *Puranas*, *Bhagavad Gita*, *Ramayana*, *Mahabharata*, etc., of which are full of supreme religious and spiritual wisdom and are unique in the world,

(9) *Bharat* is a sacred land, whose language, viz. Sanskrit is sweet, scientific, great and unique and which is the mother of all other languages of India as well as of the world, and which is called "*Deva Bhasa*" (the language of the Celestial Beings),

(10) *Bharat* is a sacred land, which was the World Teacher which taught religious and spiritual wisdom teachings to the people all over the world through Yoga and Vedanta; and whose contribution to the world is supreme, great, unparallel and unique,

(11) *Bharat* is a sacred land, which was the World Teacher not only in religion and spiritual science but also in the fields of secular sciences, including health and medicine science through ayurveda, mathematics, astronomy, astrology, space science and technology, aero engineering, metallurgy, economics, laws, etc.; and whose contribution to the world is great, unparallel and unique. The ancient Indian *Rishis*, *Munis*, Sages, Scientists,

Teachers, Scholars, Doctors made many original inventions and discoveries in different fields, a few of which are furnished below:-

Name of Indians	Name of inventions and discoveries	Period of inventions and discoveries
Pingalachrya	Discovery and use of zero	200 BC
Vishnumruthi	Loans and interest	100 BC
Boudhayana	Pythagorus Theorem	700 BC
Pingalachrya	Binomical Theorem	200 BC
Aryabhatta - I	Arc and Chord	499 AD
Aryabhatta - I	Triangles	499 AD
Brahmagupta	Rotation of Earth - I	629 AD
Lallacharya	Shape of Earth	700 AD
Saayana	Velocity of Light	1400 AD
Gouthama	Evolution Theory	300 BC
Kanaada	Atomic Theory	300 BC
Varahamihir	Comets	505 AD
Bhaskar - II	Gravity	1114 AD
Susrutha	Cataract operation	700 BC
Charaka	Blood circulation	300 BC

(Courtesy: Bhavan's Journal, November 15, 2012)

(12) *Bharat* is a sacred land, of which the seven great *Rishis*, viz. *Atri*, *Bhrigu*, *Angira*, *Gautam*, *Vashistha*, *Bharawaj* and *Viswamitra* find a permanent place in the sky,

(13) *Bharat* is a sacred land, where four eminent spiritual "*Dhams*" or four Great Holy Places, viz. *Badrinath Dham*, *Jagannath Dham*, *Rameshwar Dham* and *Dwarika Dham* exist,

(14) *Bharat* is a sacred land, of which the seven "*Puris*" or Towns, viz. *Ajodhya*, *Mathura*, *Haridwar*, *Kashi* or *Banaras* or *Varanasi*, *Kanchi*, *Abantika (Ujjayini)*, and *Dwarika* are holy and sacred and are the bestower of *Moksha*

or liberation to their inhabitants,

(15) *Bharat* is a sacred land, of which the seven mountains or hills, viz. *Himalayas*, *Aaraabali*, *Bindhyanchala*, *Raibataka* (*Girnar*), *Mahendra*, *Malaya*, *Sahayadri* (*Nilagiri*) are holy and sacred,

(16) *Bharat* is a sacred land, of which the seven rivers, viz. *Ganga*, *Jamuna*, *Saraswati*, *Narmada*, *Sindhu*, *Kaberi* and *Godabari* are holy and sacred,

(17) *Bharat* is a sacred land, of which the five "Saraboras" or ponds viz. *Bindu Sarobara*, *Narayana Sarobara*, *Pampha Sarobara*, *Puskara Sarobara* and *Manasarobara* are holy and sacred,

(18) *Bharat* is a sacred land, where there are "Sada Ritus" or six seasons during the year, viz. *Basanta Ritu* (*Chaitra* and *Baisakha* months — Spring - March and April), *Grisma Ritu* (*Jyestha* and *Aashadha* months — Summer - May and June), *Varsa Ritu* (*Shrabana* and *Bhadraba* months — Monsoon - July and August), *Sharad Ritu* (*Aashwina* and *Kartika* months — early Autumn - September and October), *Hemanta Ritu* (*Margasir* and *Pausa* months — late Autumn - November and December) and *Sishira Ritu* (*Magha* and *Phalguna* months — Winter - January and February).

(19) *Bharat* is a sacred land, where trees and plants like *Peepal*, *Ashwatatha*, *Bara*, *Amala*, *Banana*, *Chandan*, *Bilwa*, *Mango*, *Tulasi*, etc. are regarded as holy.

(20) *Bharat* is a sacred land, where the people belonging to various religions and various cultures live together happily as Universal Spiritual Brothers and also as *Bharatiyas* with friendship, unity, harmony and peace.

(21) *Bharat* is a sacred land, which understands, accepts and tolerates multiple religions and multiple cultures in the country.

Culture or *Sanskriti*

Culture means "*Sanskriti*". "*Sanskriti*" comes from the word "*Sanskar*". "*Sanskar*" means transformation or refinement or purification of thought, behaviour, conduct and nature of human beings. While this is the internal aspect of culture, its external aspect is reflected in the numerous practices prevalent in the outward day-to-day life of the people.

Culture can be said to be comprised of certain specific principles, values, beliefs, faiths; as well as some practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions which the human beings inhabiting in a particular geographical area have been adopting and applying in different spheres of their day-to-day life upon the earth plane. Those specific principles govern the thought, behaviour, conduct and nature of the people in their day-to-day life and living; and those practices are observed by the people in their day-to-day outward life and living. Thus, those principles and practices form the part and parcel of and constitute their particular "way of life". Those specific principles and practices also give a separate identity to the group of people inhabiting in that geographical area; and distinguish their culture from the cultures of the peoples of other geographical areas.

Before we discuss further on this topic, it is very pertinent to note here that Indian Culture or *Bharatiya Sanskriti* refers to the composite culture of thousands and one distinct and unique cultures of various sections of people belonging to different localities, states, union territories, nationalities, religions, faiths, beliefs, communities, castes, creeds, colours, classes, sections, etc. of this vast, diverse and pluralistic country. Therefore, Indian Culture or

Bharatiya Sanskruti is comprised of the several cultures of all such divisions or sections of people living in this country. In this small write-up, it is not possible to discuss the entire Indian Culture or *Bharatiya Sanskruti*. Therefore, we will confine our brief discussion to Indian Culture or *Bharatiya Sanskruti*, (also known as *Hindu Sanskruti*, as we will discuss later), which is being professed since the most ancient times by the people who belong to *Hindu* religion only and who are the original inhabitants of India or *Bharat*, and who constitute the vast majority of the population of this country.

Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* means the specific principles, values, beliefs, faiths; and practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions which the *Hindu* People or *Hindu Janata* of the country, known as India or *Bharatavarsha*, have been applying and adopting in different spheres of activities in their day-to-day life. Those principles, values, beliefs, faiths, etc.; and those practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions, etc. are derived from the *Holy Hindu* Scriptures and the Holy Lives of the *Hindu Rishis, Munis, Saints, Sages* of this sacred land of *Bharatavarsha*. The said practices have been exhorted by the *Hindu Rishis, Munis, Saints, Sages* of this sacred land of *Bharatavarsha* after examining those practices from the spiritual, religious, philosophical, social, scientific, rational angles; after applying those in their day-to-day personal life and after finding those practices as most worthy and most beneficial in human life.

Indian Culture or *Bharatiya Sanskruti* is based on the *Vedas* and therefore, it is known as *Vaidika Sanskruti* or *Vedic Sanskruti*. (The *Vedas* are said to have come from the heart

of the Almighty Supreme Lord through His nostrils. The *Vedas* are said to have been revealed by God to the great *ancient Rishis* and Seers of this sacred land of *Bharatavarsha*. The *Vedas* are the records of the super-intuitive experiences gained by those great *ancient Rishis* and Seers. Therefore, the *Vedas* are called *Apaurusheya* or entirely super-human without any human author. The *Vedas* are the most ancient and the oldest scriptures of the world as nobody knows when they were revealed by God to the *ancient Rishis* and Seers. The *Vedas* are universal, unique, unparalleled, sublime, lofty, grand, greatest and ideal scriptures of the world and are meant for the entire human race upon the earth plane.

Indian Culture or *Bharatiya Sanskruti* is also known as *Hindu Sanskruti*. Because, since the most ancient times, the people, the original inhabitants, of this country are being called as *Hindus*, and therefore, the Culture or *Sanskriti* adopted by them is called *Hindu Sanskruti*. (Much later, the people belonging to other religions also commenced living in this country India or *Bharat*.)

Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* comprises many such principles and practices of the *Hindu* people living in this sacred land of *Bharatvarsha*. Some most important such principles are "Four Grand Goals" (*Purushartha Chatustaya*) of human life, "Four Stages" (*Ashrama Chatustaya*) of human life, "Four Classes" (*Varna Chatustaya*) of human beings in the society, "Four Spiritual Qualifications" (*Sadhana Chatustaya*), "Law of Action" (*Karmaphala Siddhanta*) and the "Doctrine of Rebirth" (*Punarjanma Siddhanta*). The practices, observances, rites, rituals, festivals, ceremonies, provisions, arrangements, customs, traditions, methods of worship, etc. of the Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* are

prevalent/ found in different spheres of human activities in the day-to-day life of the *Hindu* people of this country including births, marriages, deaths, food, dresses, fashions, hair style, dance, drama, art, music, sculpture, scriptures, literature, worship, etc. Those principles and practices constitute the part and parcel of their specific "way of life". In this small write-up, we will discuss in brief about some very important principles and practices of Indian Culture or *Bharatiya Sanskruti* in the following paragraphs.

One important principle of Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti* is the principle of "Four Grand Goals" (*Purushartha Chatustaya*) of human life. Those are *Dharma* or Ethical value, *Artha* or Economic value, *Kama* or Vital value and *Moksha* or Spiritual value.

The first grand goal of human life is *Dharma* or Ethical value. The word *Dharma* is a Sanskrit word and is said to be derived from the root *Dhr* - to hold, - and its etymological meaning is 'that which holds' this world, or the people of the world or the whole creation from the microcosm to the macrocosm.

“धारणाद् धर्ममित्याहुर्धर्मो धारयति प्रजाः।” (महाभारत)

It is stated as the eternal Divine Law of God, the Almighty Supreme Lord. *Dharma* generally means performance of one's prescribed duties keeping in view his nature (*Varna*) and stage (*Ashrama*) in life. *Dharma* is also generally stated as righteousness expressed in the day-to-day conduct in human life. Further, *Dharma* means ethical values like truthfulness, non-violence, purity, honesty, love, compassion, forgiveness, tolerance, selflessness, brotherhood, etc. These values are said to be the essentials or the internal aspect of *Dharma*. These values are common human values and are universal in nature, meant to be

practised by all human beings upon this earth plane irrespective of their religion, nationality, cast, creed, faith and belief. *Dharma* also means the different practices, observances, customs, traditions, rites, rituals, ceremonies, festivals, methods of worship of God, etc. which the people belonging to various *dharma*s or religions have adopted in their day-to-day life. These practices are said to be the non-essentials or the external aspect of *Dharma*. These practices are different in different *dharma*s or religions, faiths, beliefs, castes, creeds, sects, nations, etc. of the world and are meant to be practised by the respective followers of different *dharma*s or religions of the world. These differences are due to, as our Saints and Sages say, different types of aptitudes, temperaments, capacities, etc. of different human beings; and also different social needs and cultural traditions of different sections of people in different historical times and in different geographical areas in different parts the world.

Dharma is also said by our Saints and Sages to be the relationship amongst human beings, the world and God, the Creator.

Dharma is regarded as the first, foremost, fundamental, foundational and basic value in human life. This is also the primary value or primary grand goal of ideal human life. *Dharma* is indispensable in human life.

The second grand goal of human life is *Artha* or Economic value. *Artha* means earning of money and acquiring of material wealth. Human beings need *Artha* to meet the basic and other secular necessities of life of themselves and their family members, such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/profession, etc., in order to help/ ensure their earthly physical existence and to

live a reasonably comfortable life upon the earth plane. They require *Artha* also to meet their various kinds of social and national needs and obligations. In addition, they need *Artha* to carry out their *Dharmik* (religious) and *Aadhyatmik* (spiritual) pursuits/ activities in life.

Artha is the secondary value or secondary grand goal of ideal human life. *Artha* is inevitable in human life.

The third grand goal of human life is *Kama* or Vital value. It means fulfillment of various types of vital worldly and secular human desires i.e. physical, biological, mental, psychological and emotional desires. With the help of *Artha* or money and material wealth, human beings fulfill their various vital worldly and secular desires.

Like *Artha*, *Kama* is the secondary value or secondary grand goal of ideal human life. *Kama* is also inevitable in human life.

The fourth grand goal of human life is *Moksha* or Spiritual value. It means attainment of *Moksha* or liberation of soul from the cycle of births and deaths or union of the individual soul with the Supreme Soul, its original source. It is called Self-realisation or God-realisation.

Moksha is the supreme value or supreme grand goal of human life. Like *Dharma*, *Moksha* is also the primary grand goal of ideal human life. *Moksha* is indispensable, rather most indispensable, in human life.

Next, let us discuss in brief about the principle of "Four Stages" (*Ashrama Chatustaya*) of human life. Those are *Brahmacharya Ashrama* or student life, *Grihastha Ashrama* or householder's life, *Vanaprastha Ashrama* or retired life and *Sannyasa Ashrama* or renounced life.

The first stage of human life is *Brahmacharya Ashrama* or student life. Student life and youth period is extremely

precious, because during this period the human mind remains in a very tender and impressionable state and therefore, this stage is very conducive for building one's life. During this stage, one equips himself with all that is necessary in order to live the next three stages of human life successfully, prosperously, happily and peacefully. During this stage, he builds his life by laying its foundation properly and strongly, with good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. He also builds the superstructure of his future life completely, properly, strongly and nicely, with adherence to righteousness or ethical code of conduct, acquiring of money and material wealth, fulfillment of vital worldly desires and attainment of liberation of soul from the cycle of births and deaths. Students build their lives in the above manner so that they can live a successful human life, i.e. for living the human life both economically and materially prosperously as well as spiritually happily and peacefully.

The second stage of human life is *Grihastha Ashrama* or householder's life. Having built a proper and strong foundation of life during the student life and youth period, students get married and enter into householders' life. During such life, the householders procreate children in order to keep up their lineage and fulfill the divine wish of *Lord Brahma*, The Creator, i.e. continuing the Creation. They earn money and acquire material wealth in order to meet their day-to-day basic and other secular necessities of the earthly life of themselves and their family members such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/vocation/profession, etc. in order to ensure their physical existence and to live a reasonably comfortable life upon the earth plane;

meet their various kinds of family, social and national needs, duties, responsibilities and obligations; carry out their *Dharmik* (religious) and *Aadhyatmik* (spiritual) pursuits in life, etc. During *Grihastha Ashrama* or householder's life, they also perform their duties and responsibilities towards the people belonging to other three *Ashramas*, i.e. *Brahmacharya Ashrama* or student life, *Vanaprastha Ashrama* or retired life and *Sannyasa Ashrama* or renounced life.

The third stage of human life is *Vanaprastha Ashrama* or retired life. Having fulfilled the duties of the householder's life as stated above, raising children, arranging their education, making them capable of standing on their own legs and finishing their marriage, the householders take retirement from their professional life as well as family life and lead a retired life. With enough leisure time and vast professional experience and expertise, they render selfless service or *paropakara* to the people of the society during this stage. Also, the husbands and the wives gradually start remaining away from their family life, and they, together, start devoting their time for pilgrimage, study, prayer, meditation, etc. Thus, they start preparing themselves for the last journey. Then they start getting detached from the secular life and attached to the spiritual life. This stage is thus a preparation for the fourth and the last stage of human life.

The fourth stage of human life is *Sannyasa Ashrama* or the life of renunciation. This is the last stage of human life. This is the sun-set period in one's life when all worldly relationship and connections are now coming to a close. During this period, one devotes his full time in his spiritual pursuit of Yoga and Vedanta and lives a completely spiritual life. He detaches his mind from the passing world and fixes

the same upon the Almighty Supreme Lord. He remains absorbed in contemplation of God and moves towards God-experience or Self-realisation. This is the supreme grand goal of ideal human life, which results in *Moksha* or liberation of the soul from the cycle of births and deaths or union of the soul with the Supreme Soul, which alone bestows everlasting happiness and eternal peace.

Next, let us discuss in brief about the principle of "Four Divisions or Four Classes" (*Varna Chatustaya*) of people in the human society. Those are *Brahmana* class, *Kshatriya* class, *Vaishya* class and *Shudra* class. (In this connection, it is most significant to note here that the correct meaning or the correct interpretation of the Sanskrit word "*Varna*" is said to be "Division" or "Class" or "*Shreni*" of people in the human society according to one's (i) nature or aptitude or "*Svabhava*" or quality or "*Guna*" and (ii) duty or conduct or kind of work or "*Karma*", but not "Caste" or "*Jati*" of people in the human society according to one's birth. It is said by the *Rishis*, *Munis*, Saints and Sages to be "division of work" of people in the society. It is also said by the *Rishis*, *Munis*, Saints and Sages to be "classification" of people but not "castification" of people.)

The philosophers, teachers, priests, pundits, ministers, counsellors, etc. who have the aptitude for knowledge and wisdom are called the *Brahmanas*. They were looking after the spiritual and intellectual affairs of the people in the country. The warriors who defend the country and protect the people and fight with enemies and invaders are called the *Kshatriyas*. They were in charge of political and defence works of the country. Those who carry on business and agriculture are called the *Vaishyas*. They were taking care of the food and economic affairs of the people of the country.

The others who serve the said three classes of people are called the *Shudras*. They were doing the menial works in the society.

This principle of "Four Divisions or Four Classes" (*Varna Chatustaya*) of people has its origin in the *Vedas*, the most ancient scripture of the human race in the world. *Purusha-Sukta* of the *Rig-Veda*, verse number 13 says as under:-

“ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्यः कृतः ।

ऊरु तदस्य यद्वैश्यः पद्भ्यां शुद्रो अजायत ॥” (पुरुषसूक्तम्-१३)

"The *Brahmanas* came out from the face of the Lord, the Creator, the *Kshatriyas* from His arms, the *Vaishyas* from His thighs and the *Shudras* from His feet."

In the *Srimad Bhagavad Mahapurana* also (*Skandha/* Part-11, Chapter - 17, Verses -13 & 14), *Bhagavan Sri Krishna* tells *Uddhaba* that:-

“विप्रक्षत्रियविट्शूद्रा मुखबाहूरुपादजाः ।

वैराजात् पुरुषाज्जाता य आत्माचारलक्षणाः ॥”

(श्रीमद् भागवत महापुराण, स्कन्ध - ११, अध्याय - १७, श्लोक - १३)

“गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ।

वक्षःस्थानाद् वने वासो न्यासः शीर्षणि संस्थितः ॥”

(श्रीमद् भागवत महापुराण, स्कन्ध - ११, अध्याय - १७, श्लोक - १४)

"The *Brahmanas* came out from the face of the *Virata Purusha*, the *Kshatriyas* from His arms, the *Vaishyas* from His thighs and the *Shudras* from His feet. They are indentified according to their own nature (*svabhava*) and conduct (*aacharana*). *Bhagavan Sri Krishna* further tells *Uddhaba* that He is also the *Virata Purusha*; hence, *Grihashthashrama* came out from His thighs, *Brahmacharyashrama* from His Heart, *Vanaprasthashrama* from His chest and *Sanyasashrama* from His head."

Also, *Lord Krishna* states in the *Bhagavad Gita* that:-

“चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्वकर्तारमव्ययम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - ४, श्लोक - १३)

"The four castes were emanated by Me, by the different distribution of qualities and actions. Know Me to be the author of them, though the actionless and inexhaustible." (*Bhagavad Gita*, Chapter - IV - 13).

As regards the three qualities or *Gunas* of human beings viz. *Sattva* (purity), *Rajas* (passion) and *Tamas* (inertia), which are born of nature; and the duties performed by the four classes of people, viz. *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shudras*, according to their nature or *Svabhava*, *Lord Krishna* says in the *Bhagavad Gita* as under:-

“न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४०)

"There is no being on earth or again in heaven among the gods, that is liberated from the three qualities born of Nature". (*Bhagavad Gita*, Chapter - XVIII - 40)

“ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४१)

"Of *Brahmanas*, *Kshatriyas* and *Vaishyas*, as also of *Sudras*, O *Arjun*, the duties are distributed according to the qualities born of their own nature". (*Bhagavad Gita*, Chapter - XVIII - 41)

“शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमस्तिक्यं ब्रह्मकर्म स्वभावजम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४२)

"Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation, and belief in

God are the duties of the *Brahmanas*, born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 42),

“शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमिश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४३)

"Prowess, splendour, firmness, dexterity and also not fleeing from battle, generosity and lordliness are the duties of the *Kshatriyas*, born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 43),

“कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥”

(श्रीमद् भगवद् गीता, अध्याय - १८, श्लोक - ४४)

"Agriculture, cattle-rearing and trade are the duties of the *Vaishyas* (Merchants), born of (their own) nature"; and action consisting of service is the duty of the *Shudras* (servant-class) born of (their own) nature". (*Bhagavad Gita*, Chapter - XVIII - 44).

Further, there are three qualities or *Gunas* as has been described in our Holy ancient Spiritual Scriptures, viz. *Sattva* (purity), *Rajas* (passion) and *Tamas* (inertia). These three qualities are stated to be found in varying proportions in the human beings. Those persons in whom *Sattva Guna* (purity) preponderates are called *Brahmanas*. In some persons in whom *Rajas Guna* (passion) is predominant are called *Kshatriyas*. In those persons in whom *Tamas Guna* (inertia) is predominant are called *Vaishyas* or *Shudras*.

It is also stated that when *Sattva Guna* is predominant in the mind of a person, he is called a *Brahmana*, when *Rajas Guna* prevails in his mind, the same person is called a *Kshatriya* and when *Tamas Guna* predominates his mind, he is called a *Vaishya* or a *Shudra*. Thus, even if the person is the same, he is called either a *Brahmana* or a *Kshatriya* or a

Vaishya or a *Shudra* depending upon the *Guna* which is found predominant in his mind at a particular period of time.

Accordingly, as our *Rishis*, *Munis*, Saints and Sages say, if one is a *Brahmana* by birth having been born in a *Brahmin* family but leads an immoral and unethical life, he can not be called a *Brahmana*, but as a *Shudra* even if born in a higher or *Brahmana* family. Similarly, even if one is a *Shudra* having been born in a lower or *Shudra* family, but if he leads a virtuous and pious life, he can be called a *Brahmana*.

There have been some wrong interpretations or aberrations of *Varnashrama* and some have abused the caste system. One major aberration is that in course of time, the son of a *Brahman* performed the duties of his father, following it as the family traditional occupation, irrespective of whether he is fit for becoming a *Brahman* or not. This phenomenon continued generation after generation. Thus, the son of a *Brahman* was called a *Brahman*. The same phenomenon was observed in cases of *Kshatriyas*, *Vaishyas* and *Shudras* also. As such, aberration was observed in the original caste system based on distribution of qualities and actions, and it was mistakenly believed that castes are determined not by the different distribution of qualities and actions but chiefly by one's birth. But this notion, as our Saints and Sages say, is incorrect. This is a wrong interpretation of the wonderful caste system. Therefore, it needs to be shunned.

A prominent abuse of the caste system is that people belonging to some castes started considering themselves as superiors to others by mere birth, without possessing the required qualities, and consider others as inferiors to them. For example, the *Brahmans* think that they are superior and the *Kshatriyas*, *Vaisyas* and *Sudras* are inferior to them. Similarly the *Kshatriyas* think that the *Vaisyas* and *Sudras*

are inferior to them, and the *Vaisyas* think that the *Sudras* are inferior to them. Our Saints and Sages say that this consideration is against the original idea and spirit of the wonderful caste system and therefore, it needs to be shunned.

Regarding the caste system, Swami Sivananda Saraswati says, amongst other things, that:-

Quote: "THE LAW OF SPIRITUAL ECONOMICS"

The underlying principle in caste system or Varna Dharma, is division of labour. Rishis studied human nature carefully. They came to the conclusion that all men were not equally fit for all kinds of work. Hence, they found it necessary to allocate different kinds of duties to different classes of people, according to their aptitude, capacity or quality. The Brahmanas were in charge of spiritual and intellectual affairs. The work of political administration and defence was given to the Kshatriyas. The Vaisyas were entrusted with the duty of supplying food for the nation and administering its economic welfare. The Sudras did menial work. The Rishis felt all these needs of the Hindu nation and started the system of Varnas and Asramas.

This division of labour began in Vedic times. The Vedas taught that the Brahmana was the brain of the society, the Kshatriya its arms, the Vaisya its stomach, and the Sudra its feet.

There was a quarrel between the senses, the mind and the Prana as to who was superior. There was a quarrel amongst the different organs and the stomach. If the hands quarrel with the stomach; the entire body will suffer. When Prana departed from the body, all the organs suffered. The head or stomach cannot claim its superiority over the feet and hands. The hands and feet are as much important as the stomach or head. If there is quarrel between the different castes as to which is superior, then

the entire social fabric will suffer. There will be disharmony, rupture and discord. A scavenger and a barber are as much important as a minister for the running of the society. The social edifice is built on the law of spiritual economics. It has nothing to do with superiority or inferiority. Each class contributes its best to the common weal or world-solidarity. There is no question of higher and lower here." **Unquote.**

Swami Sivananda Saraswati also says that **Quote:** "In the West and in the whole world also, there is Varnashrama, though it is not rigidly observed there. Some Western philosophers have made a division of three classes, viz., philosophers, warriors and masses. The philosophers correspond to the Brahmanas, warriors to Kshatriyas and the masses to Vaisyas and Sudras. This system is indispensable to keep the society in a state of perfect harmony and order." **Unquote.**

Swami Sivananda Saraswati further says that:-

**Quote: "USE AND ABUSE OF THE CASTE
SYSTEM**

The Hindus have survived many a foreign conquest on account of their caste system. But they have developed class jealousies and hatred in the name of the caste system. They have not got the spirit of co-operation. That is the reason why they are weak and disunited today. They have become sectarians in the name of the caste system. Hence there is degradation in India.

The caste system is, indeed, a splendid thing. It is quite flawless. But the defect came in from somewhere else. The classes gradually neglected their duties. The test of ability and character slowly vanished. Birth became the chief consideration in determining castes. All castes fell from their ideals and forgot all about their duties. Brahmanas became selfish and claimed superiority over others by mere birth, without possessing due

qualifications. The Kshatriyas lost their chivalry and spirit of sacrifice. The Vaisyas became very greedy. They did not earn wealth by honest means. They did not look after the economic welfare of the people. They did not give charity. They also lost the spirit of sacrifice. Sudras gave up service. They became officers. They wished that others should serve them. The greed and pride of man have created discord and disharmony.

There is nothing wrong in Varnasrama. It is arrogance and haughtiness in men that have brought troubles. Man or the little Jiva is imperfect. He is full of defects. He is simply waiting for claiming superiority over others. The Brahmana thinks that the other three castes are inferior to him. The Kshatriya thinks that the Vaisya and Sudra are inferior to him. A rich Sudra thinks that he is superior to a poor Brahmana or a poor Kshatriya or Vaisya.

At the present moment, the Varnasrama system exists in name only. It has to be rebuilt properly. Brahmanas, Kshatriyas, Vaisyas and Sudras, who have fallen from their ideals and who are not doing their respective duties, must do their respective duties properly. They must be educated on right lines. They must raise themselves to their original lofty level. The sectarian spirit must die. They should develop a new understanding heart of love and devotion, with a spirit of co-operation, sacrifice and service." **Unquote**

Next, let us discuss in brief about the principle of "Four Spiritual Qualifications" (*Sadhana Chatustaya*) which one must acquire in order to enter into the spiritual pursuit for realisation of the Supreme Being. Those are *Viveka* (discrimination), *Vairagya* (dispassion), *Shat-sampat* (six-fold virtues) and *Mumukshutva* (strong yearning for liberation).

The first Spiritual Qualification is *Viveka*

(discrimination). It means exercising of our intelligence for our own good and welfare, i.e. discrimination between righteousness (*dharma*) and unrighteousness (*adharma*), truth (*sad*) and untruth (*asad*), permanent (*nitya*) and temporary (*anitya*), Self (*Atma*) and non-Self (*Anatma*).

The second Spiritual Qualification is *Vairagya* (dispassion). *Raga* means attachment or *Asakti*. *Vairagya* means detachment or *Anasakti*. *Vairagya* means developing disgust or turning away from all that is ignoble, gross, petty and unworthy and developing love for all that is noble and worthy. *Vairagya* means detachment towards the former and attachment towards the latter.

The third Spiritual Qualification is *Shat-sampat* (six virtues). Those are:-

(1) *Sama* (mental control and discipline):- Practice of *Sama* leads to control of the five *Jnana-Indriyas* (organs of knowledge), viz. ears, skin, eyes, tongue (taste) and nose (smell).

(2) *Dama* (restraint of senses):- Practice of *Dama* leads to control of the five *Karma-Indriyas* (organs of action), viz. speech, hands, feet, genitals and anus.

(3) *Uparati*:- *Uparati* means self-withdrawal or extreme abstinence.

(4) *Titiksha*:- *Titiksha* means the power of endurance.

(5) *Sraddha*:- *Sraddha* is unshakable faith in the existence of *Brahman*, in the teachings of the *Guru* and in the scriptures. It also means faith in oneself. This is not blind faith but it is based on accurate reasoning, evidence and experience.

(6) *Samadhana*:- *Samadhana* means mental balance, equipoise and calm.

The fourth Spiritual Qualification is *Mumukshutva*. *Mumukshutva* means burning desire for attaining liberation of soul from the cycle of births and deaths.

Next, let us discuss in brief about the principle of "Law of Action" (*Karmaphala Siddhanta*). The Law of Action or the Law of *Karma* is universal, inexorable and immutable. It is one of the fundamental doctrines of our Indian culture or *Bharatiya Sanskruti*. It is there not only in Hinduism but also in Buddhism and Jainism. This law states that "As you sow, so shall you reap". Accordingly, good actions or ethical actions or righteous actions or virtuous actions bestow good results, and bad actions or unethical actions or unrighteous actions yield bad results. This can be illustrated with an example. If one sows mango seed, there will be a mango tree and it will bear sweet mango fruits. But if one sows neem seed, there will be a neem tree and it will bear bitter neem fruits. Similarly, if one touches fire, his fingers will burn and he will feel the heat sensation. But if one touches ice, his fingers will become cold and he will feel the coolness of the ice.

Then let us discuss in brief about the principle of the "Doctrine of Rebirth" (*Punarjanma Siddhanta*). The "Doctrine of Rebirth" is said to be a corollary to the Law of Action or the Law of *Karma*. The fruits of actions or *karmas*, either good or bad, do not get exhausted without enjoying or suffering the same. And all actions or all *karmas* performed by one during his life time do not bear fruits in his present birth alone. Some actions or *karmas* bear fruits in subsequent or future birth(s). Therefore, after one's death, he takes another birth or even a number of births in order to enjoy or suffer the fruits of the actions or *karmas* performed by him in his past births. Also our Holy ancient Spiritual Scriptures and our *Rishis*, *Munis*, Saints and Sages say that each human being, according to his actions or *karmas*, has to take lakhs of births and deaths in different species of life upon the earth plane before his soul attains liberation from the cycle of births and deaths.

As regards rebirth, *Lord Krishna* says in the *Bhagavad*

Gita:-

“देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥”

(श्रीमद् भगवद् गीता, अध्याय - २, श्लोक - १३)

"Just as in this body the embodied (soul) passes into childhood, youth, and old age, so also does it pass into another body; the firm man does not grieve thereat". (*Bhagavad Gita*, Chapter - II - Verse - 13).

“वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥”

(श्रीमद् भगवद् गीता, अध्याय - २, श्लोक - २२)

"Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others which are new." (*Bhagavad Gita*, Chapter - II - Verse - 22).

“बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥”

(श्रीमद् भगवद् गीता, अध्याय - ४, श्लोक - ५)

"Many births of Mine have passed as well as of thine, O Arjuna; I know them all but thou knowest not, O Parantapa (scorcher of foes)." (*Bhagavad Gita*, Chapter - IV - Verse - 5).

The above sayings of *Lord Krishna* speak about the doctrine of rebirth.

As regards the practices of Indian Culture or *Bharatiya Sanskruti* or *Hindu Sanskruti*, we will discuss in this small write-up only one very important practice, from amongst the

numerous ones which are prevalent/ found in different spheres of human activities and in different aspects of life in the day-to-day life of the *Hindu* people of this country including births, marriages, deaths, food, dresses, fashions, hair style, dance, drama, art, music, sculpture, scriptures, literature, worship, etc. and therefore, which are diverse, wide-ranging and very large in numbers. This one important practice covers the entire life period of the *Hindu* people from birth, or even before birth, to death and is called by the name "*Shohala Sanskars*" or "Sixteen Rites". Our various scriptures prescribe different types of rites or *sanskars*. However, the main sixteen rites or *shohala sanskars* are: (1) *Garvadhan Sanskar* (Rite before conception for purification of semen and womb), (2) *Punsabana* (Rite after *Garvadhan Sanskar* and after conception for purification and protection of womb), (3) *Simantonnayana Sanskar* (Rite for physical and mental health of the child inside the womb), (4) *Jatakarma Sanskar* (Rite after child's birth for removal of the ill effects of the liquid food taken from the mother while remaining inside her womb and for good health of the child and the mother), (5) *Namakarana Sanskar* (Rite after the birth of the child for giving a name for increase in life span and radiance or *Teja* and for acquiring success in *loukik vyavahara* or day-to-day dealings), (6) *Niskramana Sanskar* (Rite for bringing the child to outside for seeing the sun), (7) *Annaprasana Sanskar* (Rite for feeding the child with corn or solid food), (8) *Chudakarma Sanskar* (Rite for cutting of the hair from the child's head for increase in strength, life span and radiance or *Teja* of the child), (9) *Akshrambha Sanskar* or *Bidyarambha Sanskar* (Rite for commencing education of the child), (10) *Upanayana Sanskar* (Rite before commencement of study of the child under a Teacher by

wearing the sacred thread or *Jajnopavita* for making him fit for study), (11) *Keshanta Sanskar* (Rite for shaving of the child's hair), (12) *Samabartana Sanskar* (Rite for termination of the student's celibate life after completion of study and for returning to home for entering into household life), (13) *Bibaha Sanskar* (Marriage Rite for entering into household life), (14) *Banaprastha Sanskar* (Rite for commencement for forest dwelling), (15) *Paribrajya Sanskar* (Rite for complete renunciation of worldly connections and living the renounced life) and (16) *Antyesthi Sanskar* (Death Rite for peace of the departed soul).

Special features or characteristics or greatness of Indian Culture or *Bharatiya Sanskruti*

The special features or characteristics or greatness of Indian Culture or *Bharatiya Sanskruti* are innumerable and can not be described in details. However, some most important features or characteristics are stated as under:-

(1) Indian Culture or *Bharatiya Sanskruti* is eternal or *sanatana* as it has come from the Vedas, which having come from the heart of the Almighty Supreme Lord through His nostrils and revealed to the great ancient *Rishis* and Seers of this sacred land of *Bharatavarsha*, are eternal or *sanatana*.

(2) Indian Culture or *Bharatiya Sanskruti* is the most ancient and the oldest culture of the world as it has come from the *Vedas* which are the most ancient and the oldest Spiritual Scriptures of the world, because nobody knows when they were revealed by God to the ancient *Rishis* and Seers of this sacred land of *Bharatavarsha*.

(3) According to Indian Culture or *Bharatiya Sanskruti*, the people of this country believe that God is One. In other words, the *Bhagavana* of the Hindus, the *Allah* of the Muslims and the God of the Christians, the Almighty

Supreme Being, are One. They also believe and see the same "Self" or "*Aatma*", which is the "*Ansha*" or "Part" of the "*Paramatma*" or "God", in all people of the whole world irrespective of their religion, faith, belief, caste, creed, class, sect, colour, region, language, culture, etc., which are so numerous and diverse in our country as well as in the world. In other words, they believe that the "*Paramatma*" or "God" resides in all people of the whole world. And therefore, they believe that all people of the whole world are universal brothers. Thus, they believe from, spiritual point of view, in the "Common Fatherhood of one God" and "Universal Brotherhood of all human beings" upon this earth planet. Therefore, they believe that the Whole Universe is One Family (वसुधैव कुटुम्बकम्).

(4) According to Indian Culture or *Bharatiya Sanskruti*, the people of this country see the whole creation as the manifestation of God, the Almighty Supreme Lord; and therefore, they believe, accept and see the presence or existence of God not only in all human beings all over the world but also in all other animate beings such as plants and trees, and animals and insects, and even in all inanimate things including stones and mountains.

(5) Indian Culture or *Bharatiya Sanskruti* envisages and provides for achievement of "Four Grand Goals" (*Purushartha Chatustaya*) of ideal human life by all human beings in order that human beings can live an ideal, successful, complete, integrated, purposeful, prosperous, happy and peaceful life upon this earth plane. Those four grand goals are *Dharma* (righteousness), *Artha* (economic prosperity), *Kama* (vital worldly desires) and *Moksha* (liberation of Soul). It accords primary and supreme place to *Dharma* (righteousness) and *Moksha* (liberation of Soul) in

human life, and therefore, according to Indian Culture or *Bharatiya Sanskruti*, human life is predominantly *Dharmik* (religious or righteous) and *Aadhyatmik* (spiritual). *Dharma* and *Adhyatma* are the life's part and parcel and the very life breaths of the people of this country called India or *Bharat*. Nevertheless, it does not ignore *Artha* (economic prosperity) and *Kama* (vital worldly desires), but recognises, accepts and accords those two grand goals their due places in human life. This arrangement has been prescribed in order to enable human beings to achieve *Moksha* or liberation of their individual Souls from the cycle of births and deaths or Union or Merger of the individual Soul with the Supreme Soul, The God, which is the supreme grand goal of ideal human life upon this earth plane. Achievement of *Moksha* or liberation of the individual Soul results in attainment of everlasting happiness and eternal peace, and cessation of worldly sorrows and sufferings. And achievement of *Artha* (economic prosperity) and *Kama* (vital worldly desires), being governed and regulated by *Dharma* or righteousness, result in living an economically and materially prosperous, as well as a comfortable, contented, satisfying and happy life upon this earth plane.

(6) Indian Culture or *Bharatiya Sanskruti* envisages and provides for adherence to *Varnashrama Dharma*, i.e. *Dharma* of people belonging to *Varna Chatustaya* or "Four Divisions or Four Classes", i.e. *Brahmanas* (Philosophers), *Kshatriyas* (Warriors), *Vaishyas* (Merchants) and *Shudras* (Servants); and *Dharma* in *Ashrama Chatustaya* or "Four Stages" in human life, i.e. *Brahmacharya Ashrama* (Student Life), *Grihastha Ashrama* (Householder Life), *Vanaprastha Ashrama* (Retired Life) and *Sanyasa Ashrama* (Renounced Life). This arrangement is stated to have been prescribed in

human life in order to enable human beings to achieve gradual evolution towards God, the Supreme Being, their "Original Source".

(7) According to Indian Culture or *Bharatiya Sanskruti*, since the people of India or *Bharat* believe in the principles of (a) Common Fatherhood of one God (b) Universal Brotherhood of all human beings upon this earth planet, (c) The Whole Universe is One Family (वसुधैव कुटुम्बकम्), they pray to God for the good health, prosperity, well-being, happiness and peace of all people of the whole world as: (d) May all people of the world be free from diseases, (सर्वे सन्तु निरामयाः), (e) May all people of the world become prosperous, (सर्वेषां मङ्गलं भवतु), (f) May all people of the world become happy, (सर्वे भवन्तु सुखिनः), (g) May all people of the world become peaceful, (सर्वेषां शान्तिर्भवतु), etc.

(8) In Indian Culture or *Bharatiya Sanskruti*, the people worship *Gayatri* (Goddess Gayatri), *Guru* (Spiritual Preceptor), *Gita* (Srimad Bhagavad Gita), *Gomata* (Mother cow) and *Ganga* (Goddess-river Ganga) with great reverence and devotion as most holy.

(9) In Indian Culture or *Bharatiya Sanskruti*, the people believe in and treat "Mother as God" (मातृदेवो भव), "Father as God" (पितृदेवो भव), "*Acharya* or *Guru* as God" (आचार्यदेवो भव), and "*Atithi* or Guest as God" (अतिथिदेवो भव) and pay them respects accordingly.

(10) In Indian Culture or *Bharatiya Sanskruti*, the male persons treat the females with love, affection and great respects and keep them in high reverence. The females are regarded as embodiments of creation and preservation; and as the embodiments of *seva* (service), *tyaga* (sacrifice), patience, endurance, renunciation, love, affection, kindness, forgiveness, etc. They are called "*Dharmapatni*", because

they save their husbands from downfall; urge, inspire, motivate and support them to live *Dharmik* (Religious) and *Aadhyatmik* (Spiritual) life; and remain present and participate in performance of *dharmik* or religious actions and *pujas* by their husbands. They are treated as "*Ardhangini* or Half-body" of their husbands. The male persons offer very high place to them in the family and in the society. Our Holy ancient Spiritual Scriptures say that the Gods reside in those families where the females are worshiped. They are also regarded as *Devi* or Goddess *Laxmi* and Goddess *Durga*. Similarly, the females exhibit genuine love and true devotion to their husbands. They treat their husbands as Gods and exhibit their such feeling in their daily dealings and conduct towards them. They regard them as *Deva* or God *Narayana* and pay them respects accordingly.

(11) In Indian Culture or *Bharatiya Sanskruti*, there is prevalent of Joint Family system in the society, which is highly helpful, supportive, advantageous and beneficial for all members of the joint families.

(12) The education system for students in the centres of education called "*Gurukulas*" or "*Rishikulas*" in the ancient time under Indian Culture or *Bharatiya Sanskruti* is unique. The system of education was life-building, character-building and man-making. The students were imparted moral, ethical, religious and spiritual education, in addition to secular education on different subjects.

(13) In Indian Culture or *Bharatiya Sanskruti*, the *Guru-Shishya* (Preceptor-Disciple or Teacher-Student) relationship is intimate, noble, special and unique. The disciples or students or *shishyas* repose utmost "*shraddha*" (love) and "*vishwas*" (faith) on their teachers and show great "*bhakti*" (devotion) and pay highest respects to them. The Preceptors

or Teachers or *Gurus* extend genuine and unalloyed love and affection to their students.

(14) Indian Culture or *Bharatiya Sanskruti* is broad, inclusive and pluralistic. It also sees "Unity in diversity". It understands and believes that the *Bhagavana* of the Hindus, the *Allah* of the Muslims and the God of the Christians, the Almighty Supreme Being, are One and that the people belonging to different religions, faiths, beliefs, caste, creed, class, sect, colour, region, language, cultures, etc. all over the world, are the children of One God and therefore, they are one. It also believes that all religions of the whole world are one, all religions speak of the same essential truths of religion, and that "Truth is one, but the *Bipras* or the Wise Ones speak "It" in different ways"- Rig Veda - (1:164:46) (एकं सत् विप्रा बहुधा वदन्ति - ऋग वेद- १ : १ ६४ : ४६). Therefore, it understands, accepts and tolerates the religions and cultures of others and gives place to such religions and cultures in its fold. Therefore also, together with the people of the Hindu religion, the people belonging to Muslim and the Christian religions as well as all other religions live amicably, cordially, harmoniously and peacefully in this Hindu majority country.

(15) Also, from the national point of view, as well as, as a part of patriotism and loyalty to our country and sense of belongingness and togetherness, the people of our country maintain and feel unity amongst themselves and consider themselves all as "Indians" or "*Bharatiyas*" in spite of multiple diversities such as religious diversity, cultural diversity, racial diversity, linguistic diversity, social diversity, geographical diversity, regional diversity, economic diversity, political diversity, etc. in our country.

(16) Indian Culture or *Bharatiya Sanskruti* is broad,

generous, compassionate and tolerant. It understands, accepts and tolerates the religions and the cultures of others. Therefore, it has tolerated many foreign invasions. Due to such invasions, Hindu Religion and Hindu Culture have seen degeneration many-a-time in the past. But, in spite of the same, they have risen again and they survive in all ages and in all times, because they are eternal religion or *sanatana dharma* and eternal culture or *sanatana sanskruti* based on the *Vedas*, the eternal and God-given Holy ancient Spiritual Scripture of the world.

In view of the above special features or characteristics of Indian Culture or *Bharatiya Sanskruti*, it is regarded as the universal, unique, unparalleled, sublime, lofty, grand, great, glorious and ideal culture of the world.

In spite of the great greatness and the grand glory of our country India or *Bharat*; and the great greatness and the grand glory of our Indian Culture or *Bharatiya Sanskruti* as stated above, we, the vast majority of modern men, and more particularly, the vast majority of our modern students, do not believe in and do not accept the same. Because, due to abolition of our country's religious, spiritual and cultural education, and study of our country's Sanskrit language; and introduction of English language and placing of greater emphasis on western system of education in our schools, colleges, universities and other educational institutions by Thomas Babington Macaulay in 1835 during British rule in our country with an ulterior motive*, we remained ignorant about our own country and our own culture (the knowledge about which are contained in our Holy ancient Spiritual Scriptures which have been written in Sanskrit language) and came to know about the western country and western culture (through English language). And then we developed

a mind-set to like whatever is western or English. We developed so much of such liking for western country and western culture that we developed dislike and aversion towards our own country and our own culture. We feel ashamed and lowly to talk of our own country and our own culture, what to speak of following the same in our life. But we feel very proud, high and modern in liking and following western culture which is not our own, which is not suitable to us and which is not meant for us. We have in the process lost our self-pride and our self-esteem; and are suffering from irreparable damages and incurring permanent losses in our life.

We do not study our Holy ancient Spiritual Scriptures neither we are capable of doing so as we are ignorant of our

* This is very much clear from the following excerpt from the reported speech of Thomas Babington Macaulay delivered by him in the British House of Commons on the 02nd February 1835 when there was British rule in our motherland India or Bharat:-

"I have travelled the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and great than their own, they will lose their self esteem, their native cultures and they will become what we want them a truly dominated nation."

Mr. Macaulay had also reportedly said "We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect."

Sanskrit language. We also do not listen to the discourses of our Holy Saints and Sages delivered in the languages of our country. And even if we happen to listen to such discourses, we do not believe in their sayings and do not accept the same. But, if the westerners speak the same thing in English language what our Saints and Sages say, then we readily believe in them and readily accept their sayings. In this blind manner we have built our mind-set.

In this situation of such western mind-set, let us go through a few comments, observations, opinions and views of some western philosophers, thinkers, educationists, scientists and eminent personalities about our country India or *Bharatavarsha* and about our Indian Culture or *Bharatiya Sanskruti*, and after reading the same, we will know, believe and accept the great greatness of our own country and our own culture:-

Dr. Paul Brunton who has devoted his life to the study of Indian philosophy and Yoga holds: "That the West has little to learn from present-day India, I shall not trouble to deny but that we have much to learn from Indian sages of the past, and from the few live today, I unhesitatingly assert... The secret India's spiritual life still exists, despite storms of political agitation which now hide it, and I have tried to give authentic record of more than one adept who has attained a strength and serenity for which we lesser mortals wistfully yearn". (A Search in Secret India, pages 5 & 7).

Nicholas Roerich says: "Himalayas! Here is the Abode of Rishis. Here resounded the sacred Flute of Krishna. Here thundered the Blessed Gautama Buddha. Here originated all Vedas. Here lived Pandavas... Here- Aryavarta. Here is Shambala. Himalayas- Jewel of India. Himalayas- the sacred symbol of Ascent... Oh, Bharata the Beautiful! Let me send Thee my heartfelt admiration for all the greatness and inspiration which fill Thy ancient Wisdom, for glorious cities and temples,

Thy meadows, Thy Deobans, Thy sacred Rivers and Majestic Himalayas".

The great French savant, Sylvain Levi says: "From Persia to the Chinese Sea, from the icy regions of Siberia to the islands of Java and Borneo, from Oceana to Sacotra, India has propagated her beliefs, her tales, her civilisation; she has left indelible imprints upon one fourth of the human race in the course of a long succession of centuries. She has the right to reclaim in universal history the rank that ignorance has refused her for a long time and hold her place amongst the great nations summarising and symbolizing the spirit of humanity".

About a hundred years ago while delivering his lectures at Cambridge in 1882, Professor Max Muller, an eminent modern German educationist, said: "If we were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow - in some parts a very paradise on earth - I should point to India". The professor continued, "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant - I should point to India. And If I were to ask myself from what literature, we in Europe...may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly humane a life, not only this life, but a transfigured and eternal life - again I should point to India".

Will Durant, a well-known modern American historian, says: "India was the motherland of our race, and Sanskrit the mother of Europe's languages; she was the mother of our philosophy; mother, through the Arabs, of much of our

mathematics; mother, through the Buddha, of the ideals embodied in Christianity; mother, through the village community, of self government and democracy. Mother India is in many ways, the mother of us all."

(Students can read the book "Great Minds on India" by Salil Gewali, published by Academic Publications, Gewali Cottage, Upper Mawprem, Shillong, Meghalaya, PIN - 793002 to know more such comments, observations, opinions and views of some western minds on India and Indian Culture).

In view of the foregoing discussions, our country, our motherland India or *Bharat* is a great, glorious, lofty, unique and ideal country in the world.

In view of the foregoing discussions, our India Culture or *Bharatiya Sanskruti* is also the great, glorious, lofty, unique and ideal culture of the world.

Therefore, let us love our great country India or *Bharat* and our great India Culture or *Bharatiya Sanskruti* and let us follow our great India Culture or *Bharatiya Sanskruti*. Let us live our life on the pattern as has been envisaged and exhorted in our India Culture or *Bharatiya Sanskruti*. And then, let us shine as "A True *Bharatiya*", radiate as "A Real *Bharatiya*" and feel proud to be "A Genuine *Bharatiya*". And thus, let us live our most precious human life upon this earth plane successfully, completely, purposefully, prosperously, happily and peacefully. And thus, let us live our life ideally.

(This write-up has been reproduced from the Book "Life Building Science" (Soft copy edition - 2024)

PART - C
**Value Education (Life-building,
Character-building and Man-
making Education)**
for our Modern Student

Life Building and Successful Living — A Brief Outline

Mohan Lal Agrawal

"Rare" Human Life

Our ancient Spiritual Scriptures state and our *Rishis*, *Munis*, Saints and Sages say that the Creator, the Supreme Being, has very graciously gifted human birth to human beings, in the process of evolution, after they have taken their innumerable births in 84 lacs species of life, including the life of plants, trees, insects, birds and animals. Therefore, human birth upon this earth plane is said to be a "Rare" birth.

"Precious" Human Life

Also, our ancient Spiritual Scriptures state and our *Rishis*, *Munis*, Saints and Sages say that the Creator has gifted human birth to human beings, the highest species of life and the crown of creation, in order to achieve the higher purpose of human life, i.e. attainment of *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul, called Self-realisation or God-realisation, but not for the purpose of searching for food, eating, sleeping, procreating, enjoying, suffering, fearing and ultimately meeting with death, like animals. On attainment of liberation of the individual Soul, the process of evolution of life gets completed; and consequently, the individual Soul does not take further rebirth upon this earth plane, attains everlasting happiness and eternal peace. And with this, there is permanent cessation of worldly sorrows and sufferings in human life.

They further say that attainment of *Moksha* or Liberation of the individual Soul from the cycle of births and deaths is possible only in human life but in no other species of life. Because, only human beings, but no other living beings, have

been endowed with the unique quality of "Intellect". And with the help of their "Intellect", human beings can discriminate between right and wrong; and then they can choose to take right actions, proceed in the right path of life and make their best endeavours for attainment of *Moksha* or Liberation of the individual Soul from the cycle of births and deaths in their present human birth itself.

In view of the above, human birth upon this earth plane is said to be a "Precious" birth.

"Four Stages or *Ashramas*" of the Rare and Precious Human Life

Further, our ancient Spiritual Scriptures state and our *Rishis, Munis*, Saints and Sages say that, and according to our great, glorious, lofty, ideal and unique Indian Culture or *Bharatiya sanskruti*, the "Rare" and "Precious" human life has four Stages or *Ashramas* in human life. Those are, Student Life or *Brahmacharya Ashrama*, Householder Life or *Gruhastha Ashrama*, Retired Life or *Vanaprastha Ashrama* and Renounced Life or *Sannyasa Ashrama*. These four Stages or *Ashramas* in human life have been prescribed in order to enable human beings to achieve gradual evolution towards, and merge with the Creator or God, the Supreme Being, their "Original Source".

"Golden Student Life" and Necessity of Building of the Rare and Precious Human Life "Rightly"

Out of these four Stages or *Ashramas* of human life, Student Life and Youth Period or *Brahmacharya Ashrama*, the first part of human life of say, 25 years, is the "Foundational Stage" as well as the "Golden Period" of human life. This period is meant and also is most suitable and the right period for building the rare and precious human life rightly. Because this period is the formative stage in the life of human beings. And during this period, human physique is generally found in a growing state; and human mind remains tender, lies in a highly

impressionable state and is very receptive. Therefore, it is very easy for human beings to build their rare and precious life rightly during this golden period of human life. Hence, students need to utilise this golden student life and youth period of their rare and precious life most profitably and build their life "Rightly".

But, if students neglect to build their rare and precious life rightly during such golden period, it will be extremely difficult for them to do so in their future life, because, at the later period of their life, they will be found in a hardened state and not easily amenable to changes. And at that period, it will be extremely difficult for them to build their rare and precious human life rightly. This can be illustrated with the simple analogy of a potter's work. A potter can give any shape to raw clay, mixed with water, to make various types of earthenware such as pots, cups, bowls, plates, glasses, toys, etc. He can also easily change the shape of one type of raw earthenware to another type, because at this stage the raw clay remains soft and therefore, it is amenable to any kind of change. But once the shaped raw earthenware is burnt in the fire, the same becomes hard and not amenable to change and thereafter, the potter can not change the shape of the burnt and hardened earthenware.

In view of the above, it is extremely important and vitally necessary for students to build their rare and precious human life rightly during their golden student life and youth period itself, the right period of their life.

"Right Manner" of Building of the Rare and Precious Human Life

During this golden period of human life, students need to build their rare and precious human life "rightly" by laying the "foundation" of their life properly and strongly; and by constructing upon the same the "superstructure" of their life completely, properly, strongly and nicely. Thereby, they can live the remaining three stages of their rare and precious human life

(i.e. householder life or *gruhastha ashrama*, retired life or *vanaprastha ashrama* and renounced life or *sannyasa ashrama*.) of, say 75 years, ideally and successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully.

Building the rare and precious human life rightly by laying its foundation and constructing its superstructure can be well-understood with the analogy of a house building.

The foundation of a house-building is laid properly and strongly with four concrete foundation pillars made of iron rods, stone chips, sand, cement and water. Similarly, the foundation of the rare and precious human life can be laid properly and strongly with four foundation pillars, viz. good physical health, powerful mind, noble character and ethical conducts, with strict observance of complete celibacy.

The superstructure of a house building is constructed with four facilities, viz. bath room, kitchen, bed room and *puja* room or prayer room. With availability of these four facilities, the superstructure of a house building becomes complete, proper, strong and nice. Similarly, the superstructure of the rare and precious human life is constructed with achievement of four great goals, viz. adherence to righteousness or *dharma*, achievement of economic prosperity or *artha*, fulfillment of vital worldly desires or *kama* and attainment of liberation of the individual Soul from the cycle of births and deaths or *moksha*, as has been prescribed in our ancient spiritual scriptures and according to our great, glorious, lofty, ideal and unique Indian Culture or *Bharatiya Sanskruti*. With achievement of these four great goals, the superstructure of the rare and precious human life becomes complete, proper, strong and nice.

**"Benefits" of Building of the
Rare and Precious Human Life Rightly**
If a house building is built rightly, i.e. if the foundation of

the house building is laid properly and strongly; and if the superstructure of the house building is constructed thereupon completely, properly, strongly and nicely, human beings can live their entire future life in that building conveniently, smoothly, comfortably, happily and peacefully. Similarly, during the golden student life and youth period, the first part of human life of, say 25 years, if human beings build their rare and precious human life rightly, i.e. if they lay the foundation of their life properly and strongly; and if they construct the superstructure of their future life upon the same completely, properly, strongly and nicely, they can live the remaining three parts of their life, which is a long period of, say 75 years, completely, purposefully, prosperously, happily and peacefully. Thus, the rare and precious human life can be said to be lived successfully and ideally.

This is a brief outline of the subject of "Life Building and Successful Living".

"Acquiring of Knowledge" on the subject of Life Building and Successful Living

Students need to acquire knowledge on this subject of "Life Building and Successful Living" in their schools, colleges and universities through "Life-building, Character-building and Man-making Education" or "Moral, Ethical, Religious and Spiritual Education", called "Value Education" in modern time, so that they can build their rare and precious life completely, properly, strongly and nicely. What is "Value Education" ? We will discuss the same in the next write-up.

HOUSE BUILDING

(A very costly life-time property)

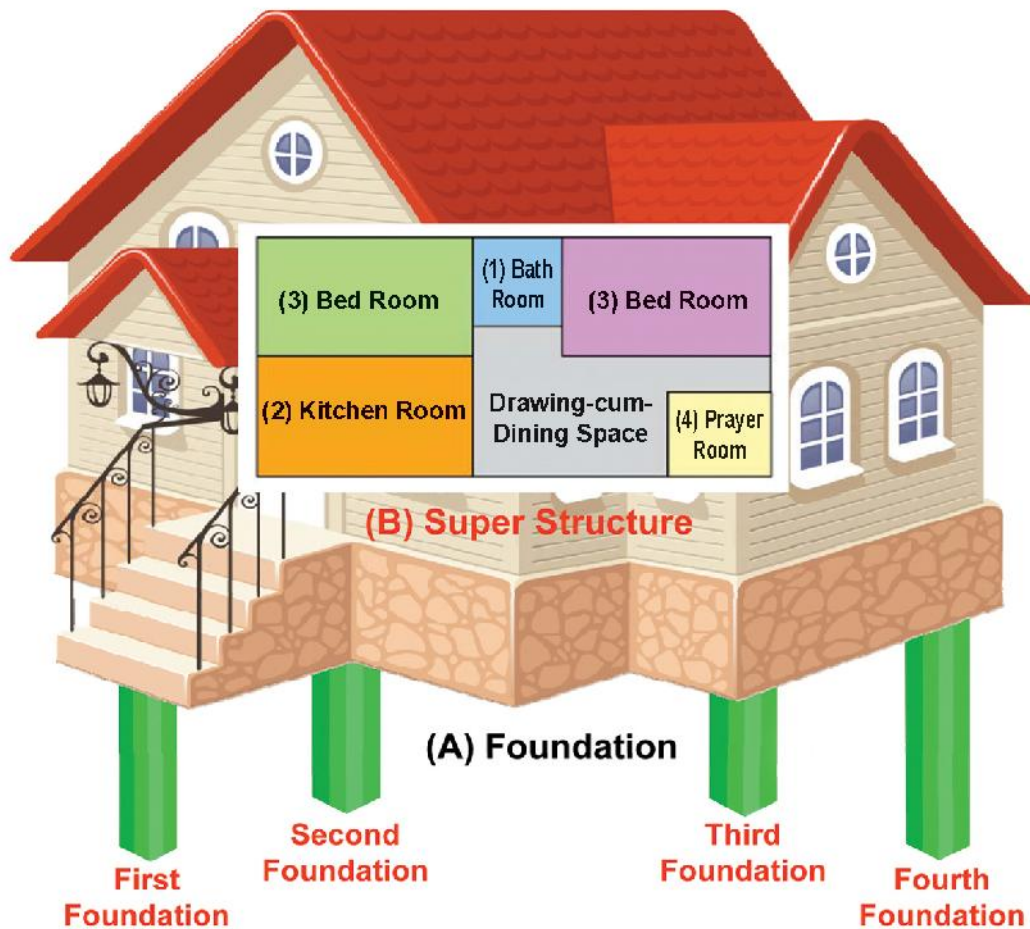
Purpose of the House : Happy Living and Peaceful Living



Construction
Period : 01 Year

Longevity : 60 – 70 Years

Construction – Two Parts – (A) Foundation (B) Super Structure



(A) Foundation

- | | |
|--------------------------------|-------------|
| ▪ Foundation is | “Necessary” |
| ▪ Number of Foundation must be | “Four” |
| ▪ Foundation must be | “Strong” |

(B) Super Structure

Four Facilities are
necessary in the house
for Happy Living &
Peaceful Living

1. Bath Room
2. Kitchen Room
3. Bed Room
4. Prayer Room

HUMAN LIFE

(A rare and precious Gift of God)

Purpose of the Human Life : Happy Living and Peaceful Living



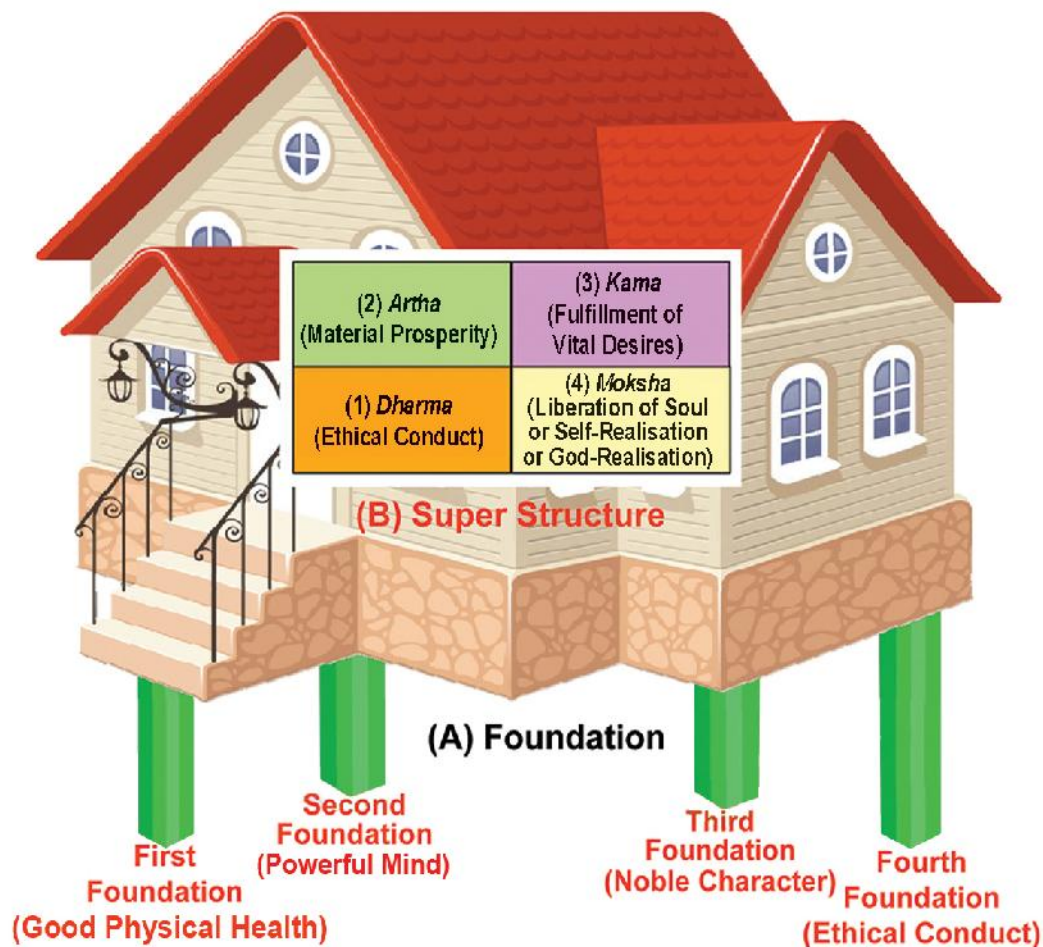
Birth

Youth Period
25 Years

Human Life
Adult Period
75 Years

Death

Human Life – Two Periods – (A) Life Building (B) Life Living



(A) Foundation

- | | |
|--------------------------------|-------------|
| ▪ Foundation is | “Necessary” |
| ▪ Number of Foundation must be | “Four” |
| ▪ Foundation must be | “Strong” |

(B) Super Structure

Four Goals of Human Life are prescribed for Happy Living and Peaceful Living*

1. *Dharma* (Ethical Conduct)
2. *Artha* (Material Prosperity)
3. *Kama* (Fulfillment of Vital Desires)
4. *Moksha* (Liberation of Soul)*

* According to our great, glorious, lofty, unique and ideal ancient spiritual culture.

Four Foundations of a House Building

First Foundation	Concrete Column	Concrete column with iron rod, stone chips, sand, cement and water.
Second Foundation	Concrete Column	Concrete column with iron rod, stone chips, sand, cement and water.
Third Foundation	Concrete Column	Concrete column with iron rod, stone chips, sand, cement and water.
Fourth Foundation	Concrete Column	Concrete column with iron rod, stone chips, sand, cement and water.

Four Foundations of Human Life

First Foundation	Good Physical Health	Physical Exercises, Asana, Pranayam, Good Food, Pure Water, Fresh Air, Sleep, Rest, Relaxation, Celibacy, etc.
Second Foundation	Powerful Mind	Thought Culture, Memory Culture, Will Culture, Practice of Concentration, Meditation, etc.
Third Foundation	Noble Character or Satcharitra	- Cultivation of good qualities like Truth, Non-violence, Purity, Honesty, Selflessness, Friendliness, Love, Compassion, Forgiveness, Tolerance, Optimism, etc.; and - Eradication of bad qualities like Anger, Greed, Selfishness, Jealousy, Arrogance, Fear, Pessimism, etc.
Fourth Foundation	Ethical Conduct or Sadachar	Sadachar or Performing Moral & Ethical Actions/ Righteous Actions/ Virtuous Actions.

Four Facilities are necessary in a House Building For Happy Living and Peaceful Living

First Facility	Bath Room for Bathing facility	For purity and refreshment of the physical body.
Second Facility	Kitchen Room for Food facility	For satisfaction of appetite of the physical body.
Third Facility	Bed Room for Sleeping facility	For rest and re-energisation of the physical body.
Fourth Facility	Prayer or <i>Puja</i> Room for Prayer facility	For deriving peace of mind.

Four Grand Goals of Ideal Human Life are necessary For Happy Living and Peaceful Living

(According to our great, glorious, lofty, unique and ideal ancient spiritual culture)

First Grand Goal	<i>Dharma</i>	<p>-- Dharma etymologically means that holds this world, or the people of this world.</p> <p>-- Manusmriti says - "Steadfastness, forbearance, self-restraint, non-stealing, purity, control over sense-organs, intellect, self-knowledge, truthfulness and absence of anger - these ten qualities are the characteristics of Dharma"</p> <p>-- Rishi Kanada is said to have given the best definition of Dharma as "That which leads to the attainment of Abhyudaya (Prosperity in this world) and Nihshreyasa (Total cessation of pain and attainment of eternal bliss hereafter) is <i>Dharma</i>".</p> <p>-- Swami Sivananda says "Dharma is generally defined as "Righteousness" or "Duty". Dharma is the principle of righteousness."</p> <p>-- This is the Foundational Grand Goal of ideal human life.</p>
Second Grand Goal	<i>Artha</i>	-- Acquiring of "Material Prosperity" in ethical ways or righteous ways for daily livelihood and survival of the physical body.
Third Grand Goal	<i>Kama</i>	-- Fulfillment of vital and legitimate physical, biological, psychological and other worldly desires.
Fourth Grand Goal	<i>Moksha</i>	<p>-- Liberation of the Soul or Self-realisation or God-realisation for the purpose of deriving lasting happiness and eternal peace in human life.</p> <p>-- This is the Supreme Grand Goal of ideal Human Life.</p>

Value education (Life-building, Character-building and Man-making Education or Moral, Ethical, Religious and Spiritual Education or Value education) — Its Burning Necessity in the life of the Modern Students

Mohan Lal Agrawal

Meaning

What is "Value Education" ? Value Education consists of two words, i.e. value and education.

Education, as we generally understand, means imparting of teachings by Teachers on various subjects of study and learning of the same by students in the centres of learning.

Value generally means worth of a thing. Value in human life means some principle, quality or virtue which a human being believes and for which he has firm conviction to be worthy of possession and good for application and which he expresses in the day-to-day conduct in his life in all circumstances.

Values such as truth, non-violence, self-control, purity, love, compassion, nobility, benevolence, tolerance, generosity, forgiveness, selflessness, friendliness, fellowship, brotherhood, doing good to others or *paropakara*, etc. are basic human values, universal in nature and common for all human beings of the world irrespective of their caste, creed, cult, sect, colour, gender, faith, belief, religion, nationality, etc. These values are worthy of possession, good for application and ideal for expression in the day-to-day conduct by all human beings upon this earth plane.

Thus, "Value Education" means imparting of teachings to students on various kinds of values, including moral value, ethical value, religious value and spiritual value, in different

spheres of activities in human life with a view to enabling them to learn, understand, appreciate, believe, accept and apply those values in the day-to-day conduct in their lives for their good.

The major sources of the above values are moral science, ethics, religion and spiritual science. Hence, "Moral Education, Ethical Education, Religious Education and Spiritual Education" are called "Value Education".

Now let us discuss the simple meaning of moral education, ethical education, religious education and spiritual education.

Moral and ethical education relates to imparting of teachings to students on moral and ethical qualities or values in life such as truth, non-violence, self-control, celibacy, internal and external purity, honesty, austerity, non-stealing, non-covetousness, and other prescribed code of conduct or righteous actions or virtuous actions or moral and ethical actions.

Religious education, in this context, means imparting of academic or intellectual or theoretical knowledge or teachings to the students on different religions of the world covering, inter alia, (i) the correct meaning of religion, (ii) the necessity, importance and benefits of religion in human life, (iii) the brief outlines of various religions, the philosophies and teachings of various religions in brief, (iv) the fundamental principles or tenets of various religions, (v) the true concept of religion, (v) the essentials or the internal aspects of all religions which include moral and ethical qualities or values such as truth, non-violence, purity, love, compassion, nobility, benevolence, generosity, forgiveness, selflessness, friendliness, fellowship, brotherhood, doing good to others or *paropakara*, etc. which are universal human qualities and are common to all human beings and all

religions of the world at all periods of time and (vi) unity of religions.

However, religious education, for the present, should not include "Religious instructions" i.e. teachings on the non-essentials or the external aspects of different religions such as the methods of worship of God, rites, rituals, sacrifices, observances, ceremonies, festivals, customs, traditions, etc., which are different in different religions and which have been prescribed with a view to suiting to different sections of people of the world having different tastes, temperaments and needs in different geographical locations, historical times, etc. Because, imparting of teachings on such religious instructions or the non-essentials or the external aspects of different religions may lead to misunderstanding, discord, disharmony, quarrels, restlessness, etc. amongst the followers of different religions in the society, nation and world, due to lack of correct interpretation, right understanding, unanimous views, conclusions and acceptance of the same at the present time. Further, religious education should be non-sectarian in view of prevalence of multiple religions and multiple religious sects or sub-groups in our country. Religious education should also be non-dogmatic and non-bigotry.

Spiritual education relates to the Science of the Self or Soul or *Atman*. It is called *Atma Jnana*. It also relates to *Brahma*, the *Paramatman* or the Supreme Soul or the God. Therefore, it is also called *Brahma Jnana*. It imparts teachings or knowledge to students on various paths for achievement of the higher purpose of human life upon this earth plane i.e. attainment of Liberation of the individual Soul or *Atman* from the cycle of births and deaths or Union of the individual Soul or *Atman* with the Supreme Soul or God or *Paramatman* or *Brahma*, or Self-realisation or God-realisation or *Moksha*, attainment of the state of Perfection, the state of Divinity.

Such paths include different kinds of Yoga such as *Karma* Yoga, *Bhakti* Yoga, *Raja* Yoga, *Jnana* Yoga, Vedanta, meditation, prayer, etc.

"Value Education" is "Life-building, Character-building and Man-making Education", because it imparts teachings to students on:-

(i) how to build their rare and precious human lives rightly during their golden student life and youth period, the right period in their lives, by (a) laying life's foundation properly and strongly with good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy; and (b) constructing life's superstructure completely, properly, strongly and nicely by achieving four great goals of ideal human life according to our great and glorious Indian Culture or *Bharatiya Sanskruti*, viz. achievement of economic prosperity, fulfillment of vital worldly desires, adherence to righteousness in life's daily activities and attainment of spiritual illumination for liberation of the individual souls from the cycle of births and deaths, called Self-realisation or God-realisation (*Moksha*),

(ii) how to build their character by (a) cultivation of (i) student-like good qualities such as obedience, humility, respectfulness, love (*shraddha*), devotion (*bhakti*), faith (*bishwas*), friendliness, self-control, discipline, faith in oneself, self confidence, courage, patience, fortitude, optimism, encouragement, hard-working nature, etc. and (ii) human-like good qualities such as truth, non-violence, purity, self-control, honesty, selflessness, friendliness, love, compassion, forgiveness, tolerance, optimism, etc.; by (b) eradication of bad qualities like lust, anger, greed, selfishness, hatred, jealousy, arrogance, fear, timidity, pessimism, etc.; and

(iii) how to make them as "Real Human Beings" by (a)

eradication of their animal instincts, i.e. lust, anger, greed, infatuation, pride, jealousy, selfishness, etc. (b) development of noble and human qualities, such as, non-violence, selflessness, tolerance, courage, goodwill, fellowship, brotherhood, doing good to others or *paropakara*, etc., and (c) unfoldment of their dormant divine qualities, such as, truthfulness, love, purity, compassion, forgiveness, etc.

"Value Education" can also be defined from the cultural point of view. According to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, there are four great goals or *purushartha chatustaya* of ideal human life. Those are *Dharma* or Righteousness, *Artha* or Economic Prosperity, *Kama* or Vital Worldly Desires and *Moksha* or Liberation of the individual soul from the bondage of births and deaths. Those four great goals are called Ethical Value, Economic Value, Vital Value and Spiritual Value. That education which imparts teachings on all those four Values is called "Value Education". In other words, "Value Education" imparts teachings on all the four great goals of ideal human life according to our our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*.

"Value Education" or "Life-building, Character-building and Man-making Education" is the "Real Education".

Sayings in our Ancient Spiritual Scriptures and Views of our Modern Saints and Sages

In this context, it is most worthwhile to note some sayings in our ancient Spiritual Scriptures, and some views of our *Rishis*, *Munis*, Saints and Sages on some aspects of education system of our country.

Sayings in our ancient Spiritual Scriptures

Mundaka Upanishad (1.1.4) says: "There are two kinds

of knowledge to be known — thus say the knowers of *Brahman*. They are the *Para Vidya* or the superior or higher knowledge and the *Apara Vidya* or the inferior or lower knowledge." — (“द्वे बिद्वे वेदितव्य परा चैवापरा च” — (मुण्डकोपनिषद् - १.१.४).)

Para vidya means Knowledge of the Self or *Atma Vidya*. It is Science of the Self or *Atma*. It imparts knowledge regarding liberation of the individual Soul or *Atman* from the cycle of births and deaths and its union or merger with the Supreme Soul or the *Paramatma* or the *Brahma*. This *vidya* or knowledge is also called *Brahma Vidya* as it relates to attainment of the *Brahma*, the Supreme Soul, by the individual Soul. *Para vidya* gives spiritual freedom. It results in "Happy and Peaceful Living". *Para vidya* relates to the spiritual aspect of human life and is called Spiritual education or *Aadhyatma vidya*. *Para vidya* is called the higher *vidya*. It is the Supreme knowledge.

Apara vidya imparts knowledge regarding earning of money and achievement of material prosperity and fulfillment of vital worldly desires. It gives economic freedom. It leads to "Material Prosperity" and results in "Comfortable Worldly Living". It relates to the secular aspect of human life and is called Secular education. *Apara vidya* is called the lesser *vidya*. It is the Ordinary knowledge.

Para vidya or Spiritual education and *Apara vidya* or Secular education are complementary as both are necessary for living a complete, prosperous, purposeful, happy, peaceful successful and ideal human life. And both spiritual education and secular education, combined together, constitute the "Right Education".

Vishnu Purana (1.19.41) says: "Knowledge is that which liberates" — (श्री विष्णु पुराण, १.१९.४१: "सा विद्या या विमुक्तये"). It means "That *vidya* or knowledge which liberates the learner

is true *vidya* or true knowledge". This true *vidya* or true knowledge means *aadhyatma vidya* or spiritual knowledge and it teaches the learner how to get liberation of his individual soul from the cycle of births and deaths. It relates to the spiritual aspect of human life and is called Spiritual education.

In the *Bhagavad Gita*, (Chapter - 10, verse - 32), *Lord Krishna* says : "Among the sciences I am the Science of the Self" ("अध्यात्मविद्या विद्यानां") — (श्रीमद् भगवद् गीता, अध्याय - १०, श्लोक - ३२). It means that *Adhyatma Vidya* or the Science of the Self is supreme amongst all types of sciences. It relates to the spiritual aspect of human life and is called Spiritual science or Spiritual education.

Views of the world famous Saint Swami Vivekananda, the world famous Politician and Statesman as well as a Mahatma, the Father of our Nation Mahatma Gandhi and the world famous Saint Swami Sivananda

Views on Education

About "Education" Swami Vivekananda says that:-

"Education is the manifestation of the perfection already in man."

"Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. ... If education is identical with information, the libraries are the greatest sages in the world, and encyclopaedias are the rishis."

About "Education" Mahatma Gandhi says that:-

"By education I mean an all-round drawing out of the best in child and man -- body, mind and spirit."

".....Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man, and constitutes the true economics of education."

About "Education" Swami Sivananda says that:-

"Education is the manifestation of the divinity in man."

"Education is the training in the art of living."

"That education which makes you tread the path of truth and righteousness, which moulds your character, which helps you to attain freedom, perfection and knowledge of the Self and, at the same time, enables you to eke out an honest living, can be called true education."

Views on Spiritual Education**About "Spiritual Education"****Swami Vivekananda says that:-**

"Religion is 'the manifestation of the divinity already in man'."

"Every improvement in India requires first of all an upheaval in religion. Before flooding the land with socialistic or political ideas, first deluge the land with spiritual ideas. If you attempt to get secular knowledge without religion, I tell you plainly, vain is your attempt in India; it will never have a hold on the people."

"We must have a hold on the spiritual and secular education of the nation. ... You must dream it, you must talk it, you must think it, and you must work it out. Till then there is no salvation for the race."

About "Spiritual Education"**Mahatma Gandhi says that:-**

"If India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be at least as necessary as secular instruction."

"WITHOUT a national system of education, all our efforts must prove futile. Whenever we get Swaraj-raj -- to-day or after some time, it has to be remembered that it will not last long without national education."

About "Spiritual Education"

Swami Sivananda says that:-

"True education must teach not merely some means of earning livelihood, tenets of citizenship, etc., but it must develop moral and spiritual qualities of the student."

"Education must aim at forming a spiritual attitude towards life. Spirituality does not hinder material progress. It buttresses, in fact, material interests. The real advancement and well-being of every society and nation depend upon the right kind of educational basis."

"If an educational system is to be morally effective, it must rest on a spiritual foundation. If this is assured, then science and technology will best serve the interests of mankind. Lop-sided emphasis either on humanities or science alone will not serve the interests of the country. Science is not Godless. Science alone cannot ensure peace and harmony. Humanities alone cannot cure the ills of poverty or safeguard the freedom of the country. There should be a synthetic development of the both."

Necessity of Education

In this universe, every thing is changing and going through a process of evolution. The lowest of the creation i.e. the inanimate stones and mountains evolve into fertile soil. Fertile soils sustain and evolve into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation.

Then the turn comes for human beings to evolve and transform themselves into Divinity, which is the state of their Creator Himself, and thereby, to merge themselves with the Creator or God. With this, the process of evolution gets completed. Attainment of the state of Divinity, which is also known as Union of the individual Soul with the Supreme Soul or Liberation of the Soul from the cycle of births and deaths or Self-realisation or God-realisation or *Moksha*, is the Supreme Grand Goal of Aspiration of Ideal Human Life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints, Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Attainment of such state is possible only in human life amongst all kinds of living beings upon this earth plane but in no other species of life. Therefore, our ancient Spiritual Scriptures and our *Rishis*, *Munis*, Saints, Sages and the Great Ones say that human life upon the earth plane is a rare and precious gift of God, created with the higher purpose of enabling the human beings to attain the state of Divinity. They further say that attainment of such state only bestows permanent happiness, eternal peace and spiritual bliss in human life; and attainment of such state alone results in permanent cessation of worldly sorrows, sufferings, pains and miseries in human life. Therefore, they say that human life ought to be utilised most gainfully for the purpose of attainment of the state of Divinity. When the state of Divinity is attained, and permanent happiness and eternal peace are derived; life is said to be successfully lived, completely lived, purposefully lived, truly lived, worthily lived, happily lived, peacefully lived. Then only human life is said to be ideally lived. Thus only, this rare and precious gift of human birth given to us by God is wisely and gainfully utilised.

Further, human beings have a mixture of animal instincts, human qualities and divine faculties. In the process of their evolution, they need to transform themselves into divinity, into perfection, by shedding their animal instincts like lust, anger, greed, fear, hatred, pride, jealousy, selfishness; developing moral and ethical values and human qualities like non-violence, selflessness, tolerance, courage, goodwill, friendliness, fellowship, brotherhood, doing good to others or *paropakara*, etc.; and unfolding their latent divine faculties like truthfulness, love, purity, compassion, forgiveness etc.,. Thereby, they can make endeavours to attain Self-realisation or God-realisation, the state of Divinity, the state of Perfection.

Learning of the knowledge about (i) the method of attainment of the state of Divinity, known as Union of the individual Soul with the Supreme Soul or Liberation of individual Soul from the cycle of births and deaths or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Goal of Aspiration of Ideal Human Life, as stated in our ancient Spiritual Scriptures, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; and (ii) the method of transformation of human beings into the state of Divinity, as stated in the above two paragraphs, requires knowledge to be derived through education. Thus is the necessity of education for human beings.

Further, God has endowed human beings, the crown of His creation, with a special faculty i.e. the power of intellect. This power of intellect enables the human beings to think and discriminate between right and wrong. God has also granted complete independence to human beings in the spheres of their thinking and actions. With such independence, human beings can choose between right and wrong and then think, decide and

act accordingly. Right action yields good results leading to happiness and peace in their life and wrong action brings in bad consequences resulting in pains, miseries, sorrows and unrest in their life. This happens according to the inexorable Law of Action or *Karma* i.e. "As you sow, so shall you reap". Therefore, it is necessary for human beings to use the power of intellect, the power of discrimination and to know what is right and what is wrong, for their good.

Learning of the knowledge about the science of actions, and the knowledge about discriminating between what is right and what is wrong and then to choose to take right action as stated above also requires education for human beings. Thus is also the necessity of education for human beings.

Acquiring knowledge for the above two purposes constitutes the primary necessity of education for human beings. Education for these two purposes is the true education or the real education. Such education can be acquired in the form of life-building, character-building and man-making education or moral, ethical, religious and spiritual education. Moral, ethical, religious and spiritual education is called Value Education in the modern time as discussed above. Such education, which was imparted in *Gurukulas* and *Rishikulas* in ancient time, is presently not being imparted in modern schools, colleges and universities of our country.

Simultaneous with the process of their transformation, human beings have to live in this earth plane for some period. During their life span upon this earth plane, they need to survive by maintaining their physical body. For survival of their physical body as well as to meet their individual, family and social needs of secular nature, they need to earn money by taking to some income-generating activities. Learning of how to earn money through such activities also requires knowledge. For acquiring such knowledge also, human beings need education. Acquiring

knowledge for this purpose constitutes the secondary necessity of education for human beings. Education for this purpose is called the secular education. Such education only is being imparted in modern schools, colleges and universities of our country.

This, in short, is the necessity of education for human beings.

Without education, human beings, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, live a life similar to that of the animal i.e. taking birth, searching for food, eating, sleeping, procreating, enjoying, fearing, suffering and one day, meeting with death. By living such an animal life, human birth, the rare and precious gift of God, is wasted and the higher purpose of human life is not achieved. Therefore, education is a basic necessity of human beings like food, clothing, house, medicine, etc. and is most vital in human life.

Importance of "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education"

Importance from individual point of view

“Value education” or “Moral, Ethical, Religious and Spiritual education” or “Life-building, Character-building and Man-making education” of human beings is the foundation upon which the superstructure of their successful life is built and upon which it rests. If the foundation is weak or deficient, the whole superstructure, howsoever strongly and nicely built, is bound to fall down or collapse, leading to destruction and loss. If the foundation is strong and is laid properly, the superstructure built upon it will stand strong and last long. In the same way, deficient education (i.e.

secular education only without value education) will “mar” the life of human beings; and right education (i.e. both secular education and value education) will “make” their life. Deficient education may lead to temporary material prosperity and worldly pleasures but can not bring in permanent happiness, eternal peace and spiritual bliss in the personal life of human beings. Instead, it will lead to a life of miseries, diseases, sorrows, sufferings, negativity, scepticism, insecurity, fear, cares, anxieties, depression, unrest, etc. As a result, the rare and precious human life upon the earth plane will be lived in vain i.e. the higher purpose of human life i.e. Union of the individual Soul with the Supreme Soul or Liberation of the individual Soul from the cycle of births and deaths or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Object of Aspiration or Grand Goal of Ideal Human Life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, can not be achieved. Consequently, lasting happiness and eternal peace can not be derived and there will not be permanent cessation of worldly sorrows, sufferings, pains and miseries in human life. On the other hand, "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" will not only guide human beings regarding acquiring of true material prosperity in the rightful manner and fulfillment of legitimate vital worldly desires but also enlighten them on the path of religion and spirituality for achievement of the said higher purpose of human life. On achievement of the said higher purpose of human life, there will be lasting happiness and eternal peace; and permanent cessation of worldly sorrows, sufferings, pains

and miseries in their personal life. In addition to this, it will also lead to true prosperity as well as real happiness and eternal peace in their domestic life, social life and national life. Therefore, "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" is more important for human beings.

Further, "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" is more important than even the other basic necessities of human life such as food, clothing, house, medicine etc. Because, if the latter are not available to a human being, his physical health only will suffer or in the worst case, he may die. But if "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" is not made available, he may remain physically alive and well, but morality, ethics, character, humanity, nobility, religion and spirituality in him will die; he will live an animal-like life full of sorrows, sufferings, pains and miseries only; he will invite degeneration, downfall, destruction and loss in his personal life and thus, his precious human life will be lived in vain. Therefore, "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" is more important, rather most important and most vital for human beings.

Importance from national point of view

"Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" is more important than the other basic necessities of life like food, clothing, house, medicine etc. for a nation also. Because, a nation is said to be built more

with its people, its living beings, than with its inanimate vast geographical area, enormous economic development, abundant material prosperity, vast scientific inventions, great technological advancements, huge military powers, etc. Because, the people of a nation, who have built their lives rightly and empowered themselves profoundly with good physical health, powerful mind, noble character and ethical conduct during their student life and youth period, only can contribute significantly and work constructively towards the development, progress, prosperity, peace and welfare of a nation in all fields of activities. And the people of a nation or the citizens of a nation (more particularly, the students, the future citizens of a nation), who have been imparted right education, i.e. "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education", during their student life and youth period in schools, colleges and universities, only can build their lives rightly in the said manner; and such rightly-educated people only can build a nation rightly and make the nation great. Therefore, it is said that "Student Building leads to Nation Building" or "Nation Building comes through Student Building" or "Nation Building depends on Student Building".

Further, if the basic necessities of life such as food, clothing, house, medicine etc. are not made available to the people of a nation, the people of one generation only will suffer physically or even die. But if a nation can not make "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" available to its people, the people may remain physically alive; achieve great economic development and abundant material prosperity; make vast scientific inventions and great technological advancements; and enjoy

huge comforts and enormous luxuries, but morality and ethics; character and humanity; religion and spirituality; patriotism and loyalty to the nation in them will die; the people will get degenerate, there will be downfall, unrest, violence, destruction and loss in the life of the people and in the life of the nation. Thus, the nation will die, its culture will die. The degeneration will also have similar adverse effects on cumulative basis on the people of a nation, generation after generation, and thus, the civilization of a nation will also die.

In view of the above, "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" is more important, rather most important and most vital, for a nation also.

Ancient Education

In ancient time, educational centres known as *Gurukulas*, *Rishikulas* were imparting to students "Life-building, Character-building and Man-making Education" or "Moral, Ethical, Religious and Spiritual Education", called "Value Education" in modern time; and also "Secular Education" such as languages, mathematics, economics, political science, social science, medical science, architecture, fine arts, sculpture, weaponry, etc. The purpose of education was life-building, character-building, man-making and self-development.

Consequently, the ancient students could know the right goals and the right path of their life. They were proceeding in that path and were able to build their life rightly by laying a proper and strong foundation of life and by constructing thereupon a complete, proper, strong and nice superstructure of life. They were achieving all-round

developments of their physical body, mind, intellect, heart and soul. Overall, they were living an ideal student life. Further, they were able to build themselves adequately to stand on their own legs and earn their livelihood independently. They were also able to face the challenges and difficulties of real work-a-day life and to keep on proceeding forward optimistically and patiently amidst unfavourable circumstances and adverse situations.

They were also developing themselves as good human beings; and were adhering to righteousness and practising spirituality in their day-to-day life. They were living their precious life in accordance with our Indian Culture or *Bharatiya Sanskruti* and endeavouring to achieve the higher purpose of precious human life i.e. Liberation of the individual Soul from the cycle of births and deaths or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*, as stated in our ancient Spiritual Scriptures; and thereby, they were living their rare and precious life with lasting happiness and eternal peace; without worldly sorrows and sufferings. Thus, their future life was ideal, successful, complete, purposeful, prosperous, happy and peaceful.

Modern Education

But in modern time, the ancient system of education was reportedly replaced* by the western system of education by the Britishers during their more than 200 years of rule over our country with ulterior motive to "break the very backbone of our nation, which is our spiritual and cultural

*This is very much clear from the following excerpt from the reported speech of Thomas Babington Macaulay delivered by him in the British House of Commons on the 02nd February 1835 when there was British rule in our motherland:-

"I have travelled the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and great than their own, they will lose their self esteem, their native cultures and they will become what we want them a truly dominated nation."

Mr. Macaulay had also reportedly said "We must do our best to form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect."

heritage" and in order to keep our nation as a "truly dominated" one.

Consequently, our schools, colleges and universities teach our students only secular education, that too on western pattern. There is no provision for imparting of "Life-building, Character-building and Man-making Education" or "Moral, Ethical, Religious and Spiritual Education", called "Value Education" in modern time, completely and permanently.

As a result, our modern students are deprived of the same. They are not imparted teachings on the right goals and the right path of human life; and on the manner of building their life rightly and living the same successfully. They have become victims of such situation and many of them proceed in the wrong path of life. Consequently, the foundation of their life becomes weak with poor physical health, weak mind, non-observance of celibacy, pitiful/not-so-noble character and undesirable/not-so-ethical conduct. They are unable to achieve all-round development of their physical body, mind, intellect, heart and soul. They are unable to bring out the best in them.

Overall, they are not able to live an ideal student life like the ancient students. Further, they are unable to build themselves adequately to stand on their own legs and earn their livelihood independently. They are also unable to face the challenges and difficulties of real work-a-day life and to proceed forward optimistically and patiently amidst unfavourable circumstances and adverse situations. They are also not able to develop themselves as good human beings when compared with the ancient students.

Further, they are devoid of knowledge about our great ancient Indian Culture or *Bharatiya Sanskruti*, and about the *parama lakhya* or the supreme goal of human life, *dharma* or religion, *adhyatma* or spirituality. Consequently, they do not adhere to righteousness and moral and ethical values and do not practise spirituality in their life. In stead, they live their future household life in a predominantly materialistic pattern with enormous worldly enjoyments and abundant sensual pleasures. Thereby, their future life is spent in sorrows, sufferings, miseries and failures, without achievement of the higher purpose of human life i.e. Liberation of the individual Soul from the cycle of births and deaths or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*. (Achievement of this higher purpose is the supreme grand goal of ideal human life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Achievement of this grand goal alone bestows lasting happiness and eternal peace; and results in permanent cessation of worldly sorrows and sufferings in human life). Thus, our modern students are unable to live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life. Consequently, they are undergoing catastrophic conditions and are suffering from

irreparable damages and incurring permanent losses in their lives.

The adverse effects of the faulty/ deficient modern education system have also been befalling on our elderly persons, our teachers and professors, our family, our society, our culture and our nation.

Necessity for restoration of “Life-building, Character-building and Man-making Education” or “Moral, Ethical, Religious and Spiritual Education,” called “Value Education” in modern time, in the schools, colleges and universities of our country

In this context, it is most important to note here that students can learn how to build their character and how to perform ethical conduct by acquiring moral and ethical education. Also, they can learn how to live religious and spiritual life by acquiring knowledge about *dharma* or religion and *adhyatma* or spirituality through religious education and spiritual education. But imparting of “Moral, Ethical, Religious and Spiritual Education,” which was there in educational centres known as *Gurukulas*, *Rishikulas* in ancient time, has not yet been restored completely and permanently in modern schools, colleges and universities of our country. The reason for the same could be that imparting of such types of education, more particularly “Religious Education”, is considered by many in modern time as anti-secular and also violative of the provisions of the Article 28 of the Constitution of India.

In this connection, it is to be noted that all high level Commissions and Committees constituted in our country since independence in 1947 such as the Radhakrishnan Commission (1948-49), Kothari Commission (1964-66), National Policy on Education (1986), Ramamurti Committee (1990), Central Advisory Board of Education (CASE) Committee on Policy

(1992), Planning Commission Core Group on Value Orientation of Education (1992), S.B. Chavan Committee (1996-99) have spoken about the necessity of and given their recommendations for restoration of “Moral, Ethical, Religious and Spiritual Education” in all schools, colleges and universities of our country.

Further, in W.P.(C) No. 98 of 2002 in the case of Ms. Aruna Roy and Others vrs. Union of India and Others, the Hon'ble Supreme Court of India have also observed that introduction of study of religions (or religious education), as distinguished from religious instructions, in educational institutions of our country, wholly maintained out of State funds, (a) is not anti-secular and also (b) is not violative of the provisions of the Article 28 of the Constitution of India (which prohibits imparting of religious instructions in any educational institution wholly maintained out of State funds); rather such education is necessary in the life of the children to grow as good human beings and in the life of the people to control their wild animal instincts and achieve spiritual growth and higher goal of human life. (For brief details on these two points, please go through the write-up on "Religious Education" is not anti-secular and is not violative of the provisions in our Constitution" included in Appendix — 1 of this book).

Therefore, imparting of “Moral, Ethical, Religious and Spiritual Education”, more particularly, “Religious Education”, in modern schools, colleges and universities of our country is not anti-secular and also is not violative of the provisions of the Article 28 of the Constitution of India. Thus, there is no constitutional/legal obstruction/impediment for imparting of “Moral, Ethical, Religious and Spiritual Education”, more particularly, “Religious Education”, to our students in modern schools, colleges and universities of our country, which are wholly maintained out of State funds. And there is no

constitutional/legal obstruction/impediment at all for imparting of such education to our students in all other modern schools, colleges and universities of our country including the private ones.

In spite of the above, “Moral, Ethical, Religious and Spiritual Education” has not yet been restored completely and permanently in modern schools, colleges and universities of our country; and has not yet been included in the study curriculum.

In this connection, it is most worthwhile to note that “Life-building, Character-building and Man-making Education” or “Moral, Ethical, Religious and Spiritual Education”, called “Value Education” in the modern time, is the "soul" of an ideal study curriculum while “Secular Education” on various subjects of study is its body. And both "Life-building, Character-building and Man-making Education", the "Real Education", and "Secular Education", the "Ordinary Education", combinedly constitute "The Right Education". Therefore, "Life-building, Character-building and Man-making Education" or "Moral, Ethical, Religious and Spiritual Education", called "Value Education" in the modern time, is **"The Greatest Need of the Hours of our Modern Students"**; and hence, the same needs to be restored completely and permanently; and included in the present study curriculum and imparted to the students in our modern schools, colleges and universities most urgently and immediately, without further loss of time, in the larger interests of our modern students, as well as our elderly persons, our teachers and professors, our family, our society, our culture and our nation.

In this connection, it is observed with great happiness that in the recent years, some lessons on "Value Education" or "Moral, Ethical, Religious and Spiritual Education" or "Life-building, Character-building and Man-making Education" have

been included in the study curriculum for our modern students; and also, efforts are being made to include other lessons on such education. Nevertheless, such education, being "The Greatest Need of the Hours of our Modern Students", needs to be restored completely and permanently; and included in the present study curriculum most urgently and immediately.

Necessity of Study of Spiritual Literature

In this situation and till "Life-building, Character-building and Man-making Education" or "Moral, Ethical, Religious and Spiritual Education", called "Value Education" in the modern time, is restored completely and permanently in our modern schools, colleges and universities, our modern students need to study, in their own interest, Spiritual Literature, because the same is the source of "Life-building, Character-building and Man-making Education" or "Moral, Ethical, Religious and Spiritual Education" of "Value Education". By studying Spiritual Literature, they can learn "Life-building, Character-building and Man-making Education" or "Moral, Ethical, Religious and Spiritual Education" or "Value Education"; and get necessary guidance in the matter of deciding the right goals of precious human life; knowing the right path of precious human life; building their precious human life rightly by laying a proper and strong foundation and by constructing thereupon a complete, proper, strong and nice superstructure during their golden student life and youth period; and for living the same completely, purposefully, prosperously, happily, peacefully, successfully and ideally.

What is Spiritual Literature ? We will discuss the same in the next write-up.

(This write-up is a revised, recast and abridged version of the compiler's write-up on "Restoration of Moral, Religious and Spiritual Education" included in the book of compilation "Youth ! Arise, Awake and Adopt the Right Path of Life", published in 2012).

Sivananda Literature — Its Great Benefits for Modern Students in Life Building and Successful Living

Sri Mohan Lal Agrawal

Spiritual Literature

"Spiritual Literature" means standard works like *Vedas*, *Upanishads*, *Bhagavad Gita*, *Patanjali Yoga Sutras*, *Manu Smriti*, *Mahabharata*, *Ramayana*, *Granth Sahib*, *Koran*, *Bible*, *Zend-Avesta* and other Holy Spiritual Scriptures of various religions. "Spiritual Literature" also means the books written by spiritually illumined, God-realised *Rishis*, *Munis*, Saints, Sages and Prophets.

Those standard spiritual literatures are in classical languages such as Sanskrit, Urdu, etc. and therefore, it may not be possible for most of our modern students to study the same as they may not be knowing the said languages. Even if some of them know the said languages and can study those scriptures, the deep, inner, true meaning of the teachings contained in them may not be understood by them.

In such a situation, some of the great, spiritually illumined, God-realised modern Saints and Sages and Prophets, who have studied those standard spiritual scriptures meticulously, understood the teachings contained in them correctly and practised those teachings in their life successfully, have written a good number of books on spiritual subject. In their books, they have explained the teachings contained in the ancient spiritual scriptures and given their own commentaries on the same in simple manner and in widely-read modern languages like English, Hindi, etc. Hence, our modern students can study such books and easily acquire detailed knowledge on various topics of "Life-building, Character-building and Man-making Education" or on the subject of "Life Building and

Successful Living" or, in short, "Life Building Science", such as good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian culture, religion, spirituality, etc. Thereafter, they can practise the same in their day-to-day life, decide the right goals and the right path of their precious human life; build their precious human life rightly by laying a proper and strong foundation and by constructing thereupon a complete, proper, strong and nice superstructure during their golden student life and youth period; and live the same completely, purposefully, prosperously, happily, peacefully, successfully and ideally. Thereby, they will derive immense benefits for themselves.

One such modern Saint is Swami Sivananda Saraswati, the Founder President of the International Divine Life Society, Rishikesh, Uttarakhand, India. He is regarded all over the world as a towering, perfect, spiritually-illuminated, God-realised Saint of the modern time. He has written many books on almost all aspects of human life, commencing from health and hygiene to religion and spirituality. By studying those books our modern students can learn teachings on almost all topics of "Life-building, Character-building and Man-making Education" or on the subject of "Life Building and Successful Living" or, in short, "Life Building Science". Those books are known as "Sivananda Literature". Therefore, our modern students can most profitably study the same.

Swami Sivananda and Sivananda Literature

Now, let us discuss briefly about Swami Sivananda Saraswati and Sivananda Literature. Because knowledge about the authors of books creates interest and eagerness in the minds of the readers to study the books written by them with full faith, due earnestness and greater acceptability. And knowledge about the books written by authors enlightens the readers about the relevance, importance and benefits of those books and creates inquisitiveness, interest and eagerness in the minds of the readers

to study those books with full faith, due earnestness and greater acceptability.

Swami Sivananda Saraswati

Swami Sivananda Saraswati was born as Kuppuswamy on the 08th September 1887, in the illustrious family of the sage Appayya Dikshitar and several other renowned saints and savants. His mother also belonged to a highly religious family. He had a natural flair for a life devoted to the study and practice of Vedanta.

He had an inborn desire to serve all humanity. His passion for service drew him to the medical career and he became a doctor by profession. He went to Malaya and rendered his medical service to the sick people. In the hospitals in Malaya in which he worked, he spent all his energy and time in relieving human sufferings by serving the sick and the poor, day and night, with a sympathetic heart. This type of selfless service gave him purification of heart and mind, and led him to the spiritual path.

In course of his medical service, his inborn spirit of *vairagya* or dispassion came out from within. Then, he gave up the life of ease, comfort and luxury, renounced his lucrative medical career at Malaya in 1923, came back to India, settled down at Rishikesh, Himalayas, obtained *sannyasa diksha* from his Spiritual Preceptor or *Aadhyatmik Guru Paramahansa* Shri Swami Viswananda Saraswati and took to the life of complete renunciation or *sannyasa* life. He practised intense spiritual austerities and prolonged deep meditation; and attained Spiritual illumination or Self-realisation or God-realisation or *Moksha*. He shone as a great Yogi, *Para Bhakta*, Saint, Sage and *Jivanmukta* (One liberated while living). The doctor of the body and mind became the doctor of the soul.

Swami Sivananda Saraswati is a broad-minded, catholic, liberal, world-renowned saint of modern India. He believes in the common Fatherhood of One God and universal brotherhood

of all human beings. To him, all human beings, irrespective of their religion, faith, belief, nationality, caste, creed, colour, sect, gender, etc., are equal. Many of his disciples and followers include christians and muslims, apart from hindus. He treats all religions as essentially one. He pays equal respect to all religions; and exhorts that all religions speak the same truth. He also says that the essence of all religions, i.e. universal good qualities like truth, non-violence, purity, love, compassion, forgiveness, tolerance, brotherhood, doing good to others, etc., is one. He worked for unity of religions in the society and the world. He also worked for world peace.

The International Divine Life Society, Rishikesh founded by him is purely a non-sectarian spiritual organisation and anybody who vows to adhere to truth, non-violence and purity can become its member, irrespective of his religion, faith, belief, caste, creed, colour, sect, gender, nationality, etc. Many christians and muslims, apart from hindus, are also its members. The main objective of the said society is dissemination of spiritual and cultural knowledge amongst the people. The purpose of such dissemination is that people can acquire spiritual knowledge and thereafter, they can practise the same and transform themselves into "Divinity" by shedding their animal instincts, developing human qualities and unfolding their latent divine faculties. Thus, they can live a noble, ethical and spiritual life and make endeavours to attain Self-realisation or God-realisation or *Moksha*, the state of Divinity, the state of Perfection, which is the Supreme Grand Goal of Ideal Human Life, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Thereby, they can derive lasting happiness and eternal peace and there will be permanent cessation of worldly sorrows, sufferings, pains and miseries in

their life. Thus, they can live their rare and precious human life upon the earth plane happily, peacefully, successfully and ideally.

After attainment of spiritual illumination, the mission of life of Swami Sivananda Saraswati became dissemination of the spiritual knowledge that he gained during his severe austerities, prolonged meditation and intense spiritual *sadhana* amongst the entire humanity in order to show them the right path of life. With such mission, he commenced his real service to the entire modern mankind. Millions of people across the world, irrespective of their religion, faith, belief, caste, creed, cult, sect, colour, gender, nationality, etc. flocked to Swami Sivananda Saraswati for spiritual guidance, light and solace. Swami Sivananda Saraswati embraced them all and showed them the right path of life.

Sivananda Literature

The intense desire of Swami Sivananda Saraswati to disseminate spiritual knowledge amongst the entire modern mankind and his mission to serve them through such dissemination made him to write more than 300 most valuable books. He wrote those books on all aspects of human life, commencing from health and hygiene to religion and spirituality and for all categories and all classes of people, for their guidance. His books are known as Sivananda Literature, which is regarded as a class by itself. Sivananda Literature is widely read throughout the world and has earned great eminence all over the world. Sivananda Literature is a many-sided, all-inclusive and comprehensive veritable ocean of most valuable immortal teachings with several unique features. Those teachings are greatly enlightening and immensely beneficial for the entire modern mankind including the modern students and youth.

Swami Sivananda Saraswati had special interest for the education, development and welfare of the modern students and youth and therefore, he has written many books specifically for

their benefits. Some of his books have been prescribed as text books in some schools and colleges.

Sivananda Literature can most eminently meet the requirements of our modern students for the following four broad reasons:-

(A) Firstly, Sivananda literature is vast and rich with teachings on almost all topics on the subject of "Life Building Science" which are most acutely needed by our modern students.

Sivananda literature is vast and rich with right kind of teachings on almost all topics of life-building, character-building and man-making education or the subject of "Life Building and Successful Living" or, in short, "Life Building Science" such as good physical health, powerful mind, noble character (*satcharitra*), ethical conduct (*sadachara*), celibacy (*brahmacharya*), Indian Culture (*Bharatiya Sanskruti*), religion (*dharma*) and spirituality (*adhyatma*), etc. Our modern students need such education the most and that too, very acutely, for building their life rightly, i.e. for laying the foundation of their life properly and strongly and for constructing the superstructure of their life completely, properly, strongly and nicely; and for living their life completely, purposefully, prosperously, happily, peacefully, successfully and ideally. The teachings contained in Sivananda Literature are very comprehensive and self-contained. Therefore, our modern students can have the opportunity of studying all those teachings and meeting all their requirements on all such topics from a single source.

(B) Secondly, Sivananda Literature is unique with several special features.

Sivananda Literature is unique with several special features, some of which are stated as under.

(1) Sivananda Literature contains the essence of

all spiritual scriptures and religious literatures:-

Most of the spiritual scriptures and religious literatures in their original are said to be archaic and have been written many a time in obscure and allegorical language. Also many such scriptures have been written in the form of verses and *sutras*, without being expounded. Therefore, the real or deep or inner meaning of the teachings contained in those scriptures is not easily comprehensible and is not immediately perceptible to the vast majority of the modern men. Hence, Swami Sivananda Saraswari studied and churned those scriptures and literatures, brought out the most precious essence of the teachings contained in them and presented such essence of the teachings in the books written by him. The common modern mankind can study those books containing such essence, and that too, from one source, with great ease and can understand the teachings contained therein correctly.

(2) Sivananda Literature is practical:-

The teachings of Swami Sivananda Saraswati are not merely academic, theoretical or abstract teachings, but are practical. His writings spotlight the practical aspects of religion and spiritual science. His teachings tell the readers not so much of what they should believe in or what they should merely know, but what they should practically do and how they should practise in their daily life in order to achieve success. Thus, Sivananda literature is ready-made practical instructions for the readers for their direct and instant practice. Therefore, the readers need not go to somewhere else in order to find out the practical instructions for putting them in their spiritual practice or *aadhyatmik sadhana* in their life.

(3) Sivananda Literature is based on his personal experiences and is, therefore, very powerful, forceful and effective:-

The writings of Swami Sivananda Saraswati are based

on his own personal experiences. He wrote those teachings only after successfully applying, practising and experiencing the same in his own life. His teachings are charged with the divine power which he derived from his own severe austerity, deep meditation, prolonged spiritual practice or *aadhyatmik sadhana* and God-realisation. Therefore, the writings of Swami Sivananda Saraswati are very powerful, forceful and effective and those directly penetrate into the hearts of the readers.

(4) Sivananda Literature is highly awakening, greatly inspiring, heart-touching, soul-elevating and life-transforming:-

Swami Sivananda Saraswati being a God-realised saint, his writings are a very powerful awakener. Those writings instantly awaken the modern men, students and youth to rise from their slumber and then profoundly inspire them to start living a noble, ethical and spiritual life. His writings are heart-touching, soul-elevating and life-transforming. Reading of a few sentences of his writings is enough to bring about radical change in the life of the readers and transform them, even atheists, into spiritual persons.

(5) Sivananda Literature is scientific and therefore, highly acceptable and greatly appealing to the modern men, students and youth:-

The modern men, more particularly, the modern students and youth, approach all matters in a spirit of investigation and they seek first to know the 'why' and 'how' of things before accepting them. They also always expect tangible results of any practice to be undertaken by them. To such modern men, students and youth, Sivananda Literature, which gives a rationalistic treatment to the subject and usually explains the subject in a scientific manner, is highly acceptable and greatly appealing.

(6) Sivananda Literature infuses optimism,

positivism, enthusiasm, hope, faith, confidence and encouragement in the minds of the modern men, students and youth:-

The writings of Swami Sivananda Saraswati are always positive in their tone. Therefore, Sivananda Literature infuses optimism, positivism, enthusiasm, hope, faith, confidence and encouragement in the minds of the modern men, students and youth. When enthusiasm lacks and faith wavers, the living words of Swami Sivananda Saraswati infuse fresh zeal and revive faith in the hearts of the readers. Further, Swami Sivananda Saraswati always took the positive course of encouraging and infusing new hope and optimism into the minds of the modern men, students and youth; and seldom took condemnatory attitude towards them. Therefore, his literature greatly appeals to the modern men, students and youth and are highly effective in moulding their thoughts and conduct.

(7) Sivananda Literature has been written in the widely-used modern and simple language:-

Swami Sivananda Saraswati has presented his writings to the modern men, students and youth in the widely-used modern language, viz. English. Also, Swami Sivananda Saraswati has written his books in very simple language, in short sentences and without using difficult and complicated words. His writings are also very clear and lucid. Therefore, the vast common modern men, students and youth, even a high school student, can easily read his writings and very well understand their meaning even with a single reading.

(8) Sivananda Literature attaches great importance on practice of spirituality commencing from the student life and youth period itself:-

As the well-wisher of the students and youth, Swami Sivananda Saraswati exhorts, inspires and encourages modern

students and youth to commence practising spirituality, together with their school/ college/ university education, from their student life and youth period itself instead of postponing it to a distant future or to the post-retirement period. Because student life and youth period is the most precious and most conducive period in one's life when one is in best state of health and mind and therefore, they can easily and effectively practise spirituality and thereby, they can derive maximum benefits for themselves.

(C) Thirdly, Sivananda Literature is universal in scope.

Swami Sivananda Saraswati deeply studied the spiritual scriptures of the ancient and modern times; and the scriptural writings of almost all great saints, sages and prophets of all religions of the world, collected the cream of the same and presented them in his books in his own language and in his inimitable style. His writings are thus a beautiful unification and synthetic combination of such diverse teachings. Therefore, the teachings contained in his books are universal in scope. And hence, his teachings are acceptable, appealing and beneficial to all people of the whole world irrespective of their nationality, religion, faith, belief, cult, caste, creed, sect, colour, gender, etc. Millions of people belonging to different nations, religions, faiths, beliefs, sects, creeds, colours, etc. all over the world have studied his books and derived immense benefits.

(D) Fourthly, Sivananda Literature is highly student-friendly.

Swami Sivananda Saraswati had special interest in the modern students and youth. He imparted them teachings regarding good physical health, powerful mind, noble character, ethical conduct, celibacy, personality development, success in life, religion, spirituality, etc. He tried to mould the students through imparting of moral, ethical, religious and spiritual teachings. He spoke to the students not as a Master, but as a

friend and well-wisher. He always took the positive course of encouraging and infusing new hope and optimism into students and youth; and seldom took condemnatory attitude towards them. Therefore, his teachings are highly appealing to the students and youth. He also addressed the students and youth directly which gives them the feeling of a personal touch and also which creates a feeling of intimacy, sense of interest and ready acceptability of his teachings in their minds. His teachings are in simple language and even a high school student can understand the same well. In view of these, Sivananda Literature is highly student-friendly. Therefore, the teachings of Swami Sivananda Saraswati have been well-received and readily accepted by the modern students and youth. Millions of modern students all over the world have been studying Sivananda Literature and are deriving immense benefits for themselves.

With such vast and rich contents and with so many unique features, Sivananda Literature can most eminently meet the requirements of our modern students and guide them for proceeding in the right path of life, and for building their life rightly by laying a proper and strong foundation with good physical health, powerful mind, noble character (*satcharitra*), ethical conduct or good conduct or righteous conduct or virtuous conduct (*sadachara*), with strict observance of complete celibacy (*purna brahmacharya*) ; for attaining integrated and harmonious development of their physical body, mind, intellect, heart and soul; for developing an excellent personality; for acquiring knowledge on Indian Culture (*Bharatiya Sanskruti*), religion (*dharma*) and spirituality (*adhyatma*); for becoming good human beings; for constructing the superstructure of their life completely, properly, strongly and nicely; for living the religious and noble life; for living the spiritual life for achieving the higher purpose of human life i.e. Liberation of the individual Soul from the cycle of births and deaths or Union of the

individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*, which is the Supreme Grand Goal of Ideal Human Life, as stated in our ancient Spiritual Scriptures, and according to our country's great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; and thus, for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, both secular and spiritual.

In this connection, the world-renowned saint Swami Krishnanananda Saraswati, one of the great disciples of Swami Sivananda Saraswati, says "x x x x "Students are moulded to the education they receive," says Swamiji. At a time when education in this country has lost much of its meaning by its being devoid of man-making spiritual content, Sivananda Literature comes as a God-sent boon to the student community. No one, perhaps, is better qualified to advise the students and command their love and reverence than Swami Sivananda, because Swamiji speaks not as a Master, but as a friend and well-wisher. Says he: "I speak as your humble Sevak and 'Hitakankshi'. Whatever I say, I say by way of friendship and you have to act upon it after hearing me. Please accept this as a gift and make it your own." Gurudev's gift, not only to youth but to the whole mankind, is his literature, sweet and sublime, vast and luminous — the Divine Literature in commemoration of which the Sivananda Literature Festival is being celebrated today (July 20, 1959) throughout the whole world.

Millions the world over have benefited materially and spiritually through the study of Swamiji's life-transforming works."

The teachings of Swami Sivananda Saraswati from his saintly heart as contained in Sivananda Literature are immortal. Therefore, those are a great blessing not only to the generation in which he lived but also to the generation and generation to

come after him. The world-renowned saint Swami Chidananda Saraswati, one of the foremost and great disciples of Swami Sivananda Saraswati, while delivering a talk on His Holy Spiritual Master, said "Our daily life should be a response to that call from darkness to Light. And Holy Master, having become illumined with that Light, wished to share it with all mankind, with all his brethren. And this great and intense urge from his great heart manifested itself as 300 books and his free distribution of innumerable pamphlets. This sharing was one hundred per cent of his life. It marked his entire being — share! "May all be illumined. May all attain that great peace. May all become blessed. May all become liberated!" That was Holy Master!" He further said, "And through this institution that he established, he continues to do that sublime work. Fortunate indeed is mankind. Blessed are generations that have come after him, for he made his light to shine perpetually. He has made it akhanda jyoti. He has made a permanent, unbroken light, banishing the darkness, illumining the pathway of life of all sincere seekers."

In view of the foregoing, Sivananda Literature can most eminently meet the requirements of our modern students on various topics of "Life-building, Character-building and Man-making Education" or the subject of "Life Building and Successful Living" or, in short, "Life Building Science" for ever, generation after generation, and hence, our modern students can most profitably study Sivananda Literature and derive immense benefits in their lives, both secular and spiritual.

A topic-wise list of selected books written by Swami Sivananda Saraswati which can most eminently meet the requirements of our modern students on "Life-building, Character-building and Man-making Education" or on various topics of the subject of "Life Building and Successful Living" or, in short, "Life Building Science" is furnished below.

Topic — Good Physical Health:- 1. Yoga Asanas, 2. Science of Pranayam, 3. Health and Diet, 4. Health and Hygiene, 5. Radiant Health through Yoga, 6. Health and Long Life, 7. Health and Happiness, **Topic — Powerful Mind:-** 8. Thought Power, 9. Mind, Its Mysteries and Control, 10. Conquest of Mind, 11. Concentration and Meditation, **Topic — Noble Character:-** 12. How to Cultivate Virtues and Eradicate Vices, 13. Universal Moral Lessons, 14. Conquest of Anger, 15. Conquest of Fear, **Topic — Ethical Conduct:-** 16. Ethical Teachings, 17. Universal Moral Lessons, **Topic — Celibacy:-** 18. Practice of Brahmacharya, **Topic — Insight into Human Life:-** 19. Know Thyself, 20. Philosophy of Life, **Topic — Religion:-** 21. All About Hinduism, **Topic — Spirituality:-** 22. Guru Tattwa, 23. Practice of Karma Yoga, 24. Essence of Bhakti Yoga, 25. Practice of Bhakti Yoga, 26. Japa Yoga, 27. Raja Yoga, 28. Dhyana Yoga, 29. Jnana Yoga, 30. Essence of Vedanta, 31. Practice of Vedanta, 32. Principal Upanishads, 33. Bramhasutras, 34. Srimad Bhagavad Gita, 35. Satsanga and Svadhyaya, 36. Sadhana, **Topic — Unity of Religions:-** 37. Unity of Religions, **Topic — World Peace:-** 38. World Peace, **Topic — General:-** 39. Religious Education, 40. Moral and Spiritual Regeneration in the world, 41. Sure ways for Success in Life and God Realisation, 42. Students Success in Life, 43. Inspiring Stories, 44. Spiritual lessons, 45. Students, Spiritual Literature and Sivananda (Swami Chidananda Saraswati).

Our modern students need to study sincerely, thoroughly, carefully and meticulously the above books written by Swami Sivananda Saraswati; acquire necessary knowledge on various topics of the subject of "Life-building, Character-building and Man-making education" or on the subject of "Life Building and Successful Living", or, in short, "Life Building Science".

Thereafter, our modern students need to practise the

knowledge so gained in their day-to-day life sincerely, enthusiastically and meticulously and regularly; and decide the right goals of their rare and precious human life, and build their rare and precious human life completely, properly, strongly and nicely with right foundation and right superstructure, during their golden student life and youth period itself, the right period of their life. Thereby, they can live their rare and precious human life upon the earth plane ideally and successfully, i.e. economically and materially prosperously as well as spiritually happily and peacefully. And, in this manner, they can derive immense benefits for themselves.

Simultaneously, they can become worthy assets of their families, good members of the society and ideal citizens of the nation and of the world.

(This write-up is a revised and recast version of the compiler's write-up on "Sivananda Literature — Its great benefits for the modern students and youth in life building and successful living" included in the book of compilation "Youth ! Arise, Awake and Adopt the Right Path of Life", 02nd Edition, published in 2019.)

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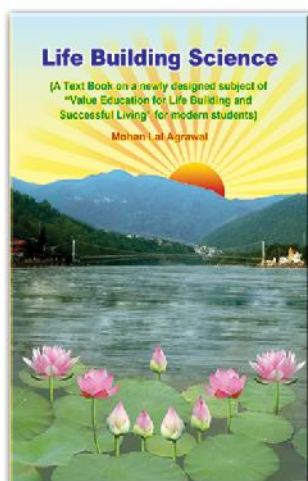
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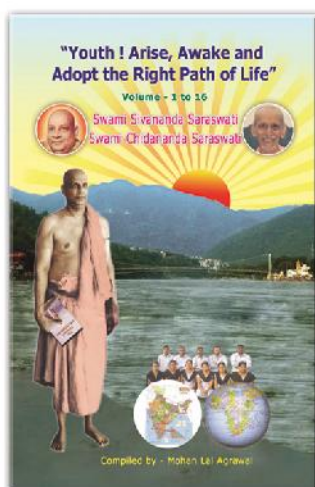
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Books on all topics of "Life-building, Character-building and Man-making Education"



This book titled "Life Building Science" contains brief write-ups on different topics of "Life-building, Character-building and Man-making Education" such as good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian culture, real identity of human beings, true purpose of human life, adherence to righteousness, achievement of economic prosperity, fulfillment of vital worldly desires, attainment of spiritual illumination for liberation of soul, unity of religions, world peace, one's prescribed duties, etc. The said write-ups cover the simple meaning, necessity, importance, manner, benefits, etc. of each topic. This book intends to impart introductory teachings on those topics to our modern students. It also seeks to inspire and encourage them to acquire detailed knowledge on all those topics.

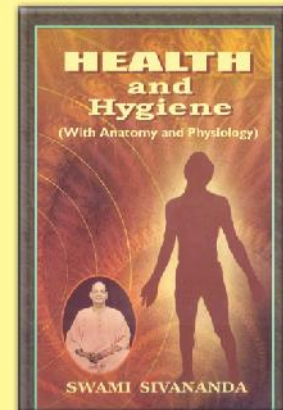
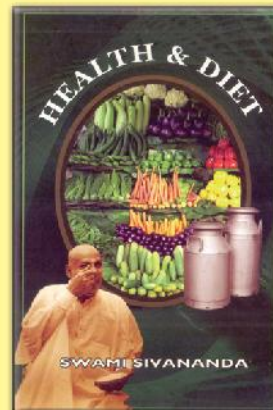
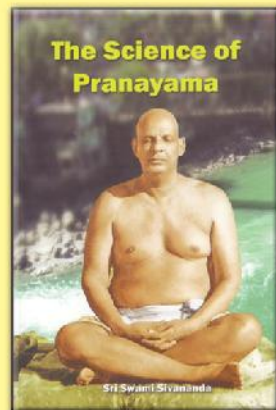
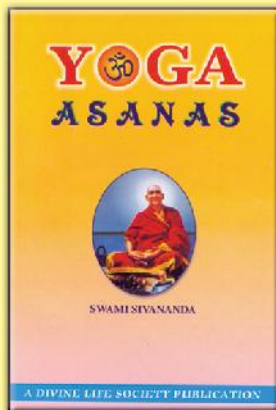


This book of compilation titled "Youth ! Arise, Awake and Adopt the Right Path of Life" (16 Volumes) contains writings of two great, world-renowned and God-realised modern Saints Swami Sivananda Saraswati and Swami Chidananda Saraswati on different topics of "Life-building, Character-building and Man-making Education" such as good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian culture, real identity of human beings, true purpose of human life, adherence to righteousness, attainment of spiritual illumination for liberation of soul, unity of religions, world peace, advices to students, messages to students, one's prescribed duties, etc. This book intends to impart detailed teachings on those topics to our modern students for their study and practice.

(Soft copies of the above two Books are available in the Internet Archive, and our modern students can open the Internet Archive in the following manner and study the same therein, free of cost:- (1) Accessing internet through any browser, (2) logging in <archive.org>, (3) clicking <Advance Search> (A box of fields will appear on the screen), (4) typing <Mohan Lal Agrawal> in the field "Creator", (5) clicking <Search> (the above books in PDF format will be displayed).

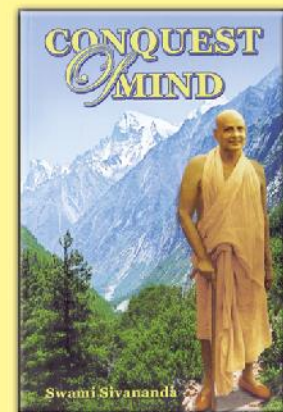
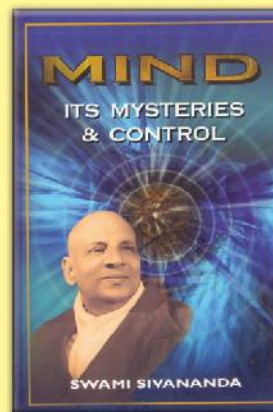
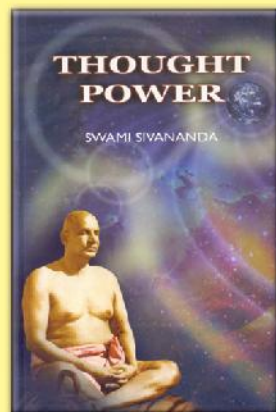
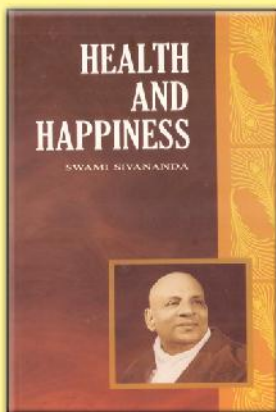
**Topic-wise Books of
Swami Sivananda Saraswati on
“Life-building, Character-building
and Man-making Education”
for acquiring further/ detailed/
special knowledge by our modern students**

Topic - Good Physical Health



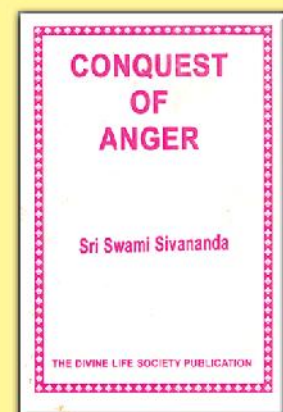
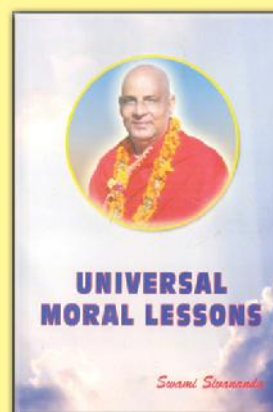
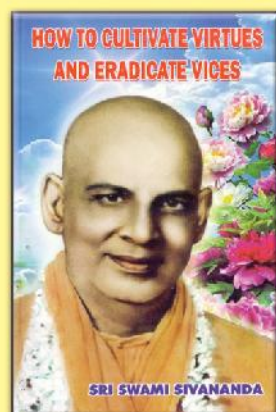
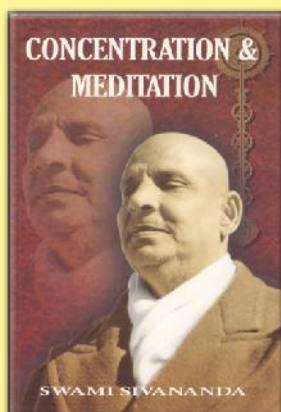
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Topic - Powerful Mind

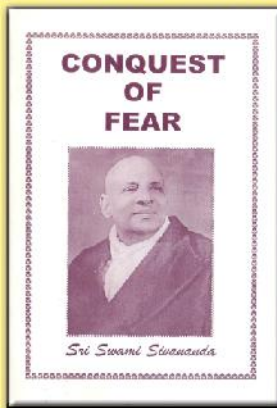


**Topic -
Powerful Mind**

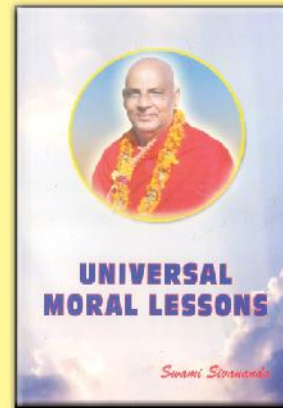
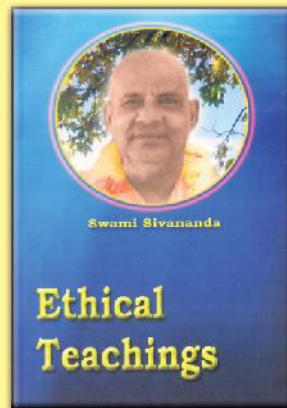
Topic - Noble Character



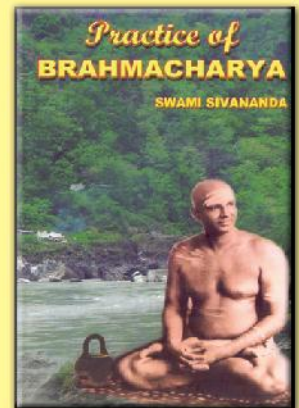
**Topic -
Noble Character**



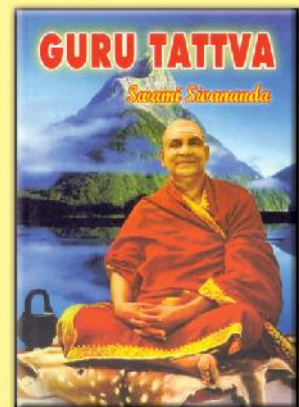
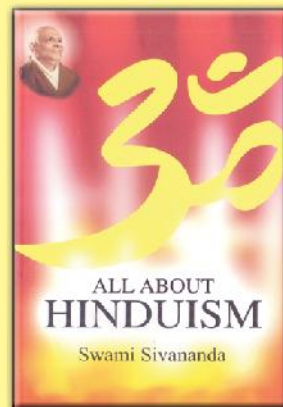
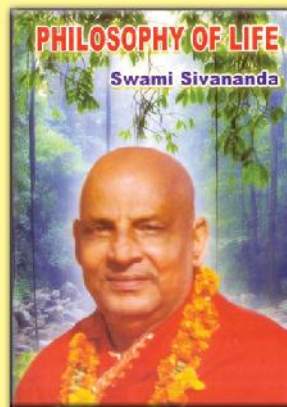
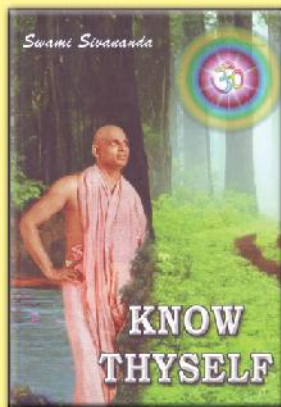
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Topic - Celibacy



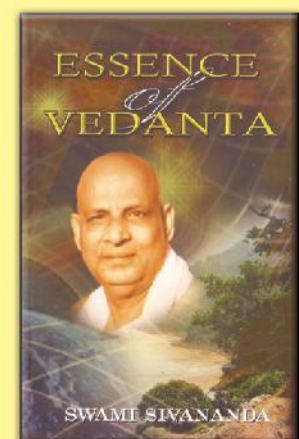
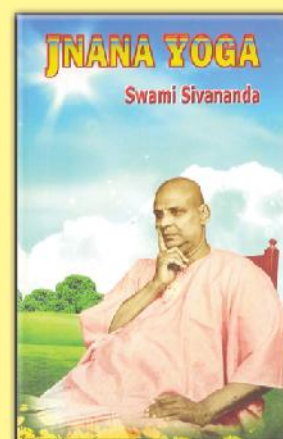
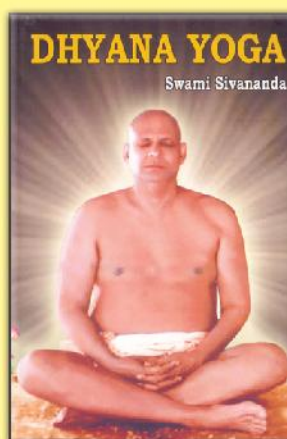
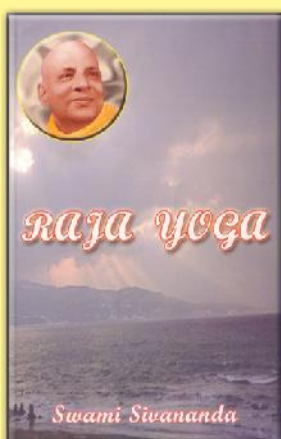
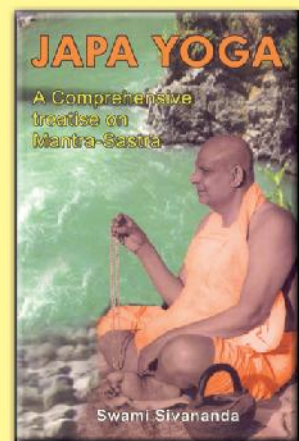
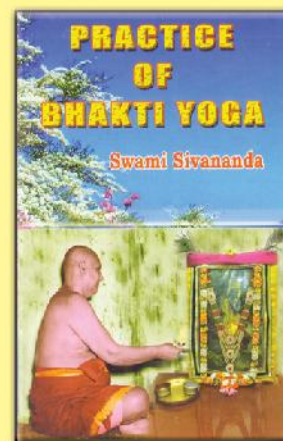
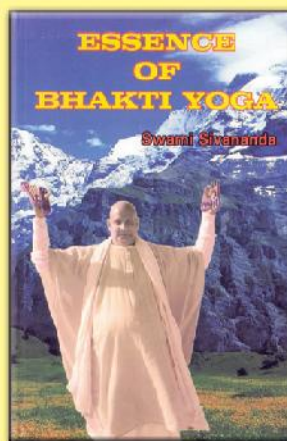
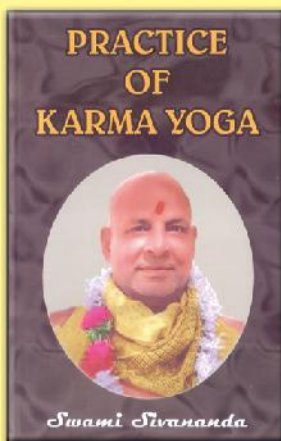
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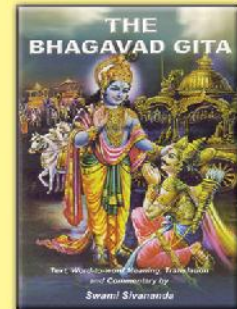
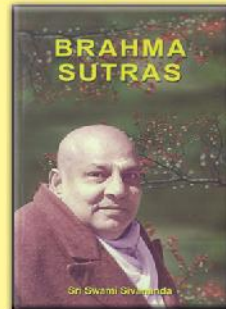
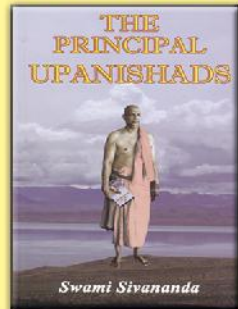
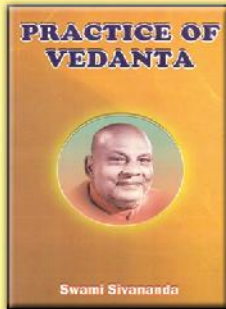
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**Topic -
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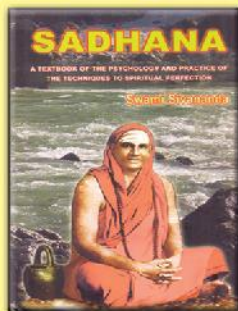
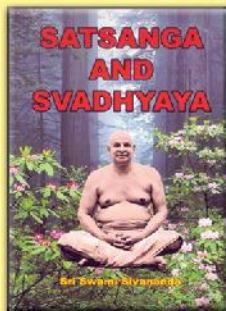
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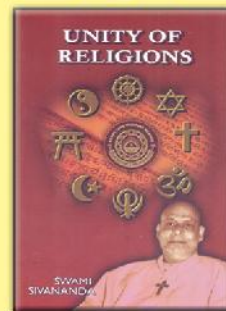
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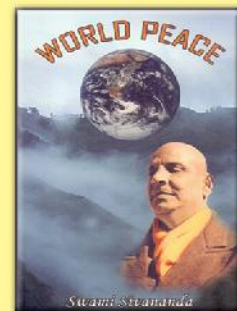
Topic - Spirituality



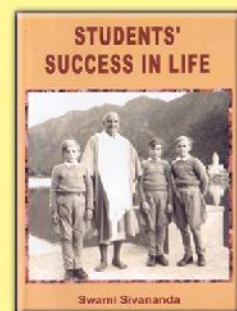
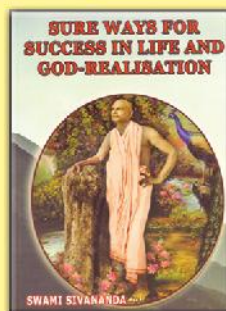
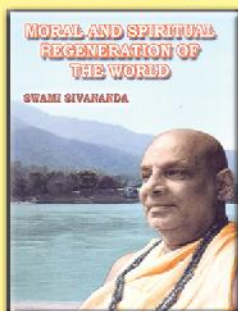
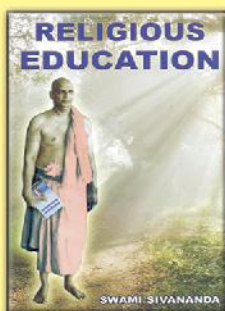
Topic - Unity of Religions



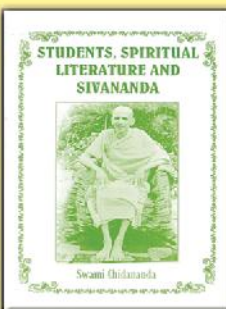
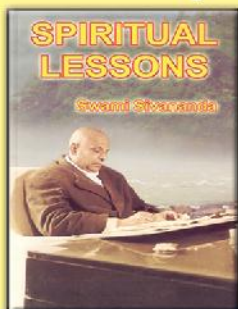
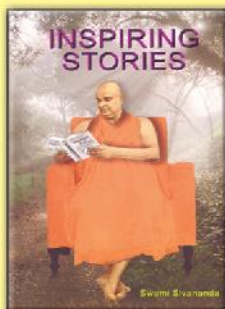
Topic - World Peace



Topic - General

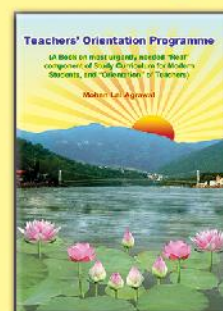
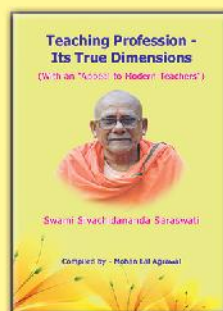
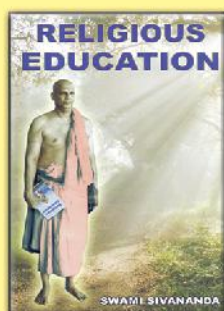


Topic - General



(The above books of Swami Sivananda are published by the Divine Life Society, Rishikesh, PO - Sivanandanagar, Dist – Tehri Garhwal, (Uttarakhand), PIN - 249192).

Books on “Orientation of Teachers on Teaching Profession”



REAL WEALTH OF MANKIND

Sri Venu, a modern student, asked :

Ques: Is it true that Swami Sivananda's works have enriched the world's spiritual literature?

Swami Chidananda Saraswati answered :

Ans: Absolutely. Gurudev's works are so many gems added to the spiritual literature of the world. Swami Sivananda, being a Godrealised Soul, whatever flows out of his pen turns out to be spiritual literature of the highest order. Sivananda Literature has come as a God-sent gift at a time when the world is passing through a severe crisis in values. You will appreciate that Gurudev's message of "Serve, Love, Give, Purify, Meditate, Realise," beautifully amplified in his numerous works, is a valuable addition to the spiritual values of the world's religions.

The especial way in which Swami Sivananda has enriched the world's spiritual literature is through his simple and lucid presentation of even abstruse and subtle philosophical truths, by his interpretation of the true spiritual import of religious teachings in a manner suitable to and acceptable to the modern man and by his bringing out the fundamental essentials of spirituality from amidst a vast mass of non-essentials. He has given the gospel of practical religion, active Dharma and the universality of the Divine Life underlying all religions and scriptures.

Some may say, "There are already many religious and spiritual books. Where comes the question of additional enrichment of existing literature?" But, the fact is that Swamiji's excellent spiritual literature has come as a direct God-sent gift to meet one of the greatest needs of our modern times. Perhaps at no time in the past has mankind stood in

greater and pressing need of literature like Gurudev's writings. Almost all religious literature in their original are archaic in style; moreover, they are written many a time in obscure and allegorical language whose meaning is not immediately perceptible. Thus, they are not of much effective use to the vast mass of mankind. Moreover, the traditional method of presentation of ethical and spiritual truths was such that the essential teachings were surrounded and almost buried under a whole mass of non-essential, and sometimes irrelevant detail, that to the normal reader they were inaccessible. These non-essential details swelled the size of the scripture to such an extent that the very size frightened the ordinary man away from their perusal. Modern man had hardly time even for his routine personal hygiene, food and rest etc. Such being the situation, Swami Sivananda has enriched the spiritual literature of the world by culling out the most precious essence from the ocean of scriptural writings and presenting them to modern mankind in a modern language, in simple style and in a direct and forceful manner, peculiarly all his own. Also, his writings spotlight the practical aspects of religion and spiritual science. Thus, his books tell you not so much what you should believe in or what you should merely know, but they tell you in an emphatic and a powerful manner what you should be, what you should do and how you should live your life. His writings expound practical spirituality and living religion. This is one of the special reasons why Swamiji's books constitute a distinct enrichment of the world's spiritual literature.

MOULDER OF STUDENTS

Sri Venu, a modern student, asked :

Ques: How far will Sivananda Literature help to mould students' thoughts?

Swami Chidananda Saraswati answered :

Ans: Spiritual literature always helps and elevates — not only students, but everyone. The mind needs food just as much as the body does. If cattle are fed on good prepared food in the cowshed, they will no longer go out to graze on rubbish. Even so, if the mind is fed on good thoughts contained in spiritual literature, they will no longer entertain a taste for cheap literature. You must, however, notice one point. While spiritual literature always helps, the extent to which it benefits a man depends upon the man himself. You will be benefited to the extent to which you already possess a moral character, have a liking for spiritual subjects and have faith in the book and its author. What is true of spiritual literature, in general, is true of Sivananda Literature also. In addition, Sivananda Literature has the quality of converting even sinners and atheists; this is because of the Divine powers of the writer. It is because Swamiji's appeal is forceful, His style is simple. He directly addresses the reader and thus touches his heart with his rousing divine message. He shows practical ways and means of overcoming impurity and evil and becoming divine. He infuses confidence, optimism and inspiration into you. He speaks to students from their own level and counsels them as their friend and well-wisher. He always takes the positive course of encouraging them and infusing new hope and optimism into them. He seldom takes the condemnatory attitude. Hence his books appeal to the youth and are effective in moulding their thoughts and conduct.

(From the Booklet "Students, Spiritual Literature and Sivananda" published by The Divine Life Society, Headquarters, Rishikesh.)

Building of Noble Character – Its Great Necessity for our Modern Students

Sri Mohan Lal Agrawal

Meaning: - Noble character or *satcharitra* means the aggregate of various good qualities which constitute an individual person.

Necessity: - Noble character or *satcharitra* is the third foundation which is necessary for building of human life.

(i) By building noble character or *satcharitra*, the foundation of human life can be proper and strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived successfully i.e. economically and materially prosperously as well as spiritually happily and peacefully; and also it can be lived ideally.

But without noble character or *satcharitra* i.e. with base or pitiable or undesirable character or *asadcharitra*, the foundation of human life will be improper and weak. And upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, sorrows, sufferings, miseries and unhappiness, both in the secular and professional life as well as in the spiritual life.

As all human beings always want success, victory, prosperity, happiness and peace, building of noble character is badly necessary in human life.

(ii) Noble character or *satcharitra* is stated as humanly and is treated as synonymous with human being. Noble character or *satcharitra* is also stated as the essence of a human being. Our *Rishis*, *Munis*, Saints and Sages say that without noble character or *satcharitra* a man is like an animal with a human body, because a man without noble character or *satcharitra* performs animalistic actions or beastly conduct in his life. Even, he, at times, becomes beastlier than the beast and commits brutal, heinous and shocking crimes. Thus, base character or *asatcharitra* is animalistic. Therefore, building of noble character or *satcharitra* is extremely necessary in human life.

(iii) Further, one's character or *charitra* finds expression in the form of his actions in the day-to-day life; and according to the universal and immutable Law of *Karmas* or Actions i.e. "As you sow, so shall you reap", ethical conduct or righteous actions bestow good results and unethical conduct or bad actions yield bad results. As such, noble character or *satcharitra* will result in performance of ethical conduct or righteous actions or virtuous actions or *sadachara*. Such righteous actions will bestow good results. Thereby, human beings can achieve real success both in their professional and secular life as well as in their spiritual life. And also human life can be ideal, successful, complete, purposeful, prosperous, happy and peaceful.

Similarly bad character or *asatcharitra* will result in performance of unethical conduct or unrighteous actions or *asadachara*. Such unrighteous actions will yield bad results. Thereby, human beings can not achieve victory, happiness, peace and real success either in their professional and secular life or in their spiritual life. And also human life will be filled with failures, sorrows, miseries, unhappiness and peacelessness in the real sense.

And as all human beings always want good results, prosperity, success, victory, happiness, peace, etc. in their life, building of noble character or *satcharitra*, which finds expression in performance of good actions, is badly necessary in human life.

In view of the foregoing, there is a great necessity for building of noble character or *satcharitra* in human life.

Importance: - Noble character or *satcharitra* is the most important foundation of human life.

(i) As discussed above, noble character is stated as humanly and is treated as synonymous with human being. Noble character is also stated as the essence of a human being. Our *Rishis, Munis, Saints and Sages* say that without noble character a man is like an animal with a human body, because a man without noble character performs animalistic actions or beastly conduct in his life. Even, he, at times, becomes beastlier than the beast and commits brutal, heinous and shocking crimes. Thus, base character is animalistic. Therefore, as the oft-quoted proverb goes, "When money is lost, nothing is lost. When health is lost, something is lost. But **when character is lost, everything is lost.**" Such is the importance of noble character.

(ii) Noble character is stated as the real, greatest and the strongest power which the human beings need the most in order to achieve victory, happiness and real success in all endeavours in their life. Noble character is more powerful than the physical power and the mental power.

(iii) Noble character is the most important ingredient which contributes a great deal towards building of an excellent and magnetic personality in a student. Noble character is the most valuable wealth which a human being can and ought to possess. Noble character is also stated as the most precious ornament which a woman can and ought

to wear.

(iv) A human being with a noble character can achieve real success, victory, true prosperity, real happiness and peace in his professional and secular life. He can also perform his spiritual practices or *aadhyatmik sadhana* easily, smoothly, efficiently and effectively and achieve success in his spiritual life. Thereby, he can cross the ocean of *sansara* or the worldly existence and reach the other shore of human life easily, smoothly, efficiently and safely. That means, he can achieve *Moksha* or Liberation of the individual Soul from the cycle of births and deaths or God-realisation easily and safely, which is the final and supreme destination of human life upon this earth plane, as stated in our ancient Spiritual Scriptures and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great, glorious, lofty, unique and ideal Indian Culture.

But without noble character i.e. with base or pitiable or undesirable character, a human being can not achieve real success, victory, true happiness and peace in his life. Instead, he will have to undergo many difficulties and encounter many obstacles both in his professional and secular life as well as in his spiritual life. Consequently, his whole life will be full of failures, sorrows, miseries, unhappiness and peacelessness in the real sense. Without noble character, the superstructure of human life will crumble down.

(v) Further, noble character will result in performance of ethical conduct or good conduct or virtuous conduct in human life. Ethical conduct, in accordance with the universal, immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", will shape the future destiny of human beings into a good one. As a result, human beings will reap good results and will achieve success, victory, happiness, peace throughout their whole life i.e. both professional and secular

life as well as spiritual life. But base or pitiable or undesirable character will result in performance of unethical conduct. Performance of unethical conduct will shape the future destiny of human beings into a bad one. As a result, human beings will reap bad results and will have failures, defeat, unhappiness, peacelessness throughout their whole life i.e. both professional and secular life as well as spiritual life.

Such is the importance of noble character or *satcharitra*, the third and the strongest foundation of human life. Therefore, our ancient Spiritual Scriptures and our *Rishis*, *Munis*, Saints and Sages attach greatest importance to noble character or *satcharitra* and place highest emphasis on its cultivation and development.

Thus, noble character or *satcharitra*, more than the good physical health and powerful mind, is most important. Our ancient Spiritual Scriptures, our *Rishis*, *Munis*, Saints and Sages, and our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* also place great emphasis on building of noble character or *satcharitra*. Because, building of noble character or *satcharitra* leads to performance of ethical conduct or *sadachara* which results in creation of good destiny.

Manner: - Noble character or *satcharitra* can be built by (a) cultivation of (i) student-like good qualities such as obedience, humility, respectfulness, love (*shraddha*), devotion (*bhakti*), faith (*bishwas*), friendliness, self-control, discipline, etc. (ii) student-empowerment qualities such as faith in oneself, self confidence, courage, patience, fortitude, optimism, encouragement, hard-working nature, etc. and (iii) human-like good qualities such as truth, non-violence, purity, self-control, honesty, selflessness, friendliness, love, compassion, forgiveness, tolerance, optimism, etc.; by (b) eradication of bad qualities like lust, anger, greed, selfishness,

hatred, jealousy, arrogance, fear, timidity, pessimism, etc.; and by (c) observance of celibacy which gives great mental strength to cultivate good qualities, eradicate bad qualities; and firmly and resolutely adhere to noble character or *satcharitra* in all circumstances and in all situations, good or bad, favourable or adverse, throughout the entire life.

It is necessary for students to acquire knowledge about each such good quality in order to understand the same well and then develop it. Similarly, they should acquire knowledge about each evil quality, understand the same well and then eradicate it. They can acquire knowledge about the same by studying the Lesson No. 6 on "Noble Character" (*Satcharitra*) in Volume - 9 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by Swami Sivananda Saraswati and Swami Chidananda Saraswati.

Nevertheless, in this small write-up, we will discuss about one most important student-like good quality, i.e. "Obedience" and one most important human-like good quality, i.e. "Truth". We will also discuss one dreadful evil quality, i.e. "Anger".

OBEDIENCE

(Reproduced from the book "How to cultivate virtues and eradicate vices" written by Swami Sivananda Saraswati)

Quote "Obedience is willingness to obey commands.

Obedience is submission to or compliance with a command, prohibition, known laws, or rule of duty. It is the performance of what is required or enjoined or the abstaining from what is prohibited. Obedience is submission to authority as obedience to a person or to a law.

To obey is better than sacrifice.

He who obeys only can command or rule.

The man who commands efficiently must have obeyed others in the past and the man who obeys dutifully is worthy

of being someday a commander.

From obedience spring all other virtues.

True obedience neither procrastinates nor questions.

Obedience is the mother of success, and is wedded to safety.

Let your child's first lesson be obedience.

Wicked men obey from fear; good men from love.

Command is anxiety; obedience is ease. Goodness is a river that follows from the lotus feet of the Lord by the path of obedience.

If the heart is not satisfied, obedience is not truly performed by the body." **Unquote**

The Story of Aaruni

In ancient time, students were studying in *Gurukulas*, *Rishikulas* or *Ashramas* established by *Rishis*, *Munis*, *Maharshis*, the *Brahmavidya Gurus*. They were residing inside the *Gurukulas* and *Rishikulas*. While studying there, they were also cultivating the *Ashrama's* crop fields, grazing *Ashrama's* cows, collecting fruits, roots, firewood, *samidha*, etc. In the *Ashrama* of *Maharshi Dhoumya* there were many students. Prominent amongst them were *Aaruni*, *Upamanyu* and *Veda*.

Once, at the close of the rainy season, one day it was raining heavily in the evening. *Maharshi Dhoumya*, the *Guru*, thought that if the *Ashrama's* crop field would get overfilled with rain water, then the boundary wall of the crop field would break and there would be a passage. In that case, the entire water of the crop field would flow away through that passage. And if there would be no rain afterwards, then the crop of the field would get dried up and damaged. Therefore, he called his student *Aaruni* and told him "My son *Aaruni* ! Please go the *Ashrama's* crop field and ensure that the water in the crop field does not flow away in case its boundary

wall breaks due to the heavy rain."

In obedience of his Guru's instructions, *Aaruni* immediately went to the *Ashrama's* crop field even if it was raining heavily. On reaching, he observed that at one spot, the boundary wall had been washed away due to heavy rainfall, a passage had been created and water was flowing away heavily through that passage. *Aaruni* started putting in clay at that passage in order to check the flow of water from the crop field. But the clay was damp and the forceful current of the flowing water of the crop field was washing away all the clay put therein by *Aaruni*. Thus, *Aaruni* failed to make good the damage caused in the boundary wall. Then, finding no other way, *Aaruni* himself lied down at that passage and thereby, the flow of water from the crop field through that passage could be checked.

Aaruni remained lie down the whole night at the passage in the crop field. Slowly, he started feeling very cold. Also, severe pains affected his whole body. In spite of the same, he did not move out an inch from the passage or even did not change his side fearing that water from his *Guru's Ashrama's* crop field would flow away through that passage. Instead, he kept himself lie down there during the whole night.

In the *Ashrama*, the students use to offer salutations to their *Guru Maharshi Dhoumya* every day in the morning after performing their *sandhya* and *havana*. In the morning of the following day, *Guru Maharshi Dhoumya* observed that all students came to offer him their salutations but *Aaruni* was not seen. He asked the students about *Aaruni*. The students replied "Yesterday evening, you had sent *Aaruni* to the *Ashrama's* crop field to ensure that its boundary is not damaged due to heavy rainfall and water does not flow away from the field. Since then, *Aaruni* has not come back".

Hearing this, *Guru Maharshi Dhoumya*, along with his other students, rushed to the *Ashrama's* crop field in search of *Aaruni*. On reaching there, he shouted the name of *Aaruni*. But *Aaruni* was not able to speak due to exposure to cold throughout the night. Somehow, he could manage to answer the call of his *Guru* with much difficulty. Then the *Maharshi* located that spot, reached *Aaruni* and found him lying down at that spot of the crop field. He immediately lifted up his obedient student *Aaruni* with his arms, embraced him and blessed "My son *Aaruni* ! All *vidyas* will dawn in you of their own accord because of your obedience of *Guru's* instructions". Thanks to such blessings of his *Guru Maharshi Dhoumya*, *Aaruni* could learn all *vidyas* without any study and became a great learned man.

Such is the benefits of "obedience" to one's *Guru*. Therefore, students ought to develop and keep up the good quality of obedience to their Teachers.

TRUTHFULNESS

(Reproduced from the book "How to cultivate virtues and eradicate vices" written by Swami Sivananda Saraswati)

Quote "Srutis emphatically declare "*Satyam Vada* - speak truth. *Satyameva Jayate Nanrutam* - Truth alone triumphs but not false hood." God is Truth and Truth must be realised by speaking the Truth. A truthful man is absolutely free from worries and anxieties. He has a calm mind. He is respected by society. If you observe speaking truth for twelve years, you will get Vak Siddhi. Then what ever you speak will come to pass. There will be power in your speech. You can then influence thousands.

Your thought should agree with your words and the words should agree with your actions. In the world people think of one thing, say another thing and do another thing. This is horrible. This is nothing but crookedness. You must

carefully watch your thoughts, speeches and actions. The little gain that you get by telling lies is no gain at all. You pollute your conscience and infect your subconscious mind. The habit of telling lies is carried to your next birth also and you undergo suffering from birth to birth. Have you ever thought over this matter? Be very serious and stop the evil habit of telling lies from this very second.

The name of Harishchandra is even now a household word because he was a truthful man. He stuck to his principles of speaking truth at all costs. He never cared for his wife or dominion. He underwent all sorts of suffering. He was truthful to the very last. Visvamitra tried his level best to make him a liar. He failed in all his various schemes. Truth alone triumphed in the end.

Write in bold types the words "SPEAK TRUTH" on card boards and hang them in different places in your house. This will remind you, when you are about to speak any lie. You will check yourself at once. A time will come when you will be established in the habit of speaking truth. Punish yourself by fasting if you tell a lie and record the lies in the diary. Gradually the number of lies will decrease and you will become a truthful man." **Unquote**

The Story of Abdul Qadir Jilani

This is a story of about one thousand years' old. There was a place named Jilan in the country of Iran. A boy named Abdul Qadir Jilani was born in that place. He lost his father in his childhood. Then his mother took his care and brought him up.

Qadir had a strong desire to study well and become a learned man. But Jilan being a small place, there was no good facility for education. Therefore, he requested his mother to send him to Bagdad for study. His mother persuaded him not to go to Bagdad which was a very distant

place and the road was lonely. But Qadir was determined to go there. Then his mother decided to send him to Bagdad. During those days, there was no facility of communication to travel to Bagdad. Therefore, people were not going there. Only, merchants used to go to Bagdad on foot in small groups for their business purposes and they were carrying their business merchandise on camels.

When a group of merchants were to travel to Bagdad, Qadir's mother arranged his journey to Bagdad with them. Before departure, Qadir's mother stitched one pocket inside the old coat of Qadir, put therein forty gold coins and told her son "My son ! Your father had left this much of wealth only. Expend the same very judiciously. Yes, one thing more. Remember to speak the truth at all costs and even if your life is in danger. Allah is kind. He will protect you".

Qadir commenced his journey to Bagdad in company of the group of merchants. It was a long as well as lonely journey. During the journey, robbers used to attack the travelling merchants at lonely spots. At one such spot, a gang of robbers attacked the group of merchants. They looted away all merchandise of the merchants and also thrashed them. As Qadir was a small boy, the robbers ignored him thinking that he might not be having any wealth. When the gang of robbers was leaving, one robber asked Qadir if he had any wealth. Qadir replied "Yes, I have forty gold coins". The robber scolded him thinking that Qadir was playing jokes with him. But Qadir brought out those forty gold coins from his coat pocket and showed the same to the robber. Seeing this, the robber got astonished. The robber reported the matter to his *Sardar*, the gang leader. The *Sardar* asked Qadir "O boy! You know that we are robbers. We will snatch away all your gold coins. Still then, why did you show the same to us ?" Qadir replied "O *Sardar* ! My mother had advised me to speak

the truth at all costs even if my life is in danger. Allah is kind. He will protect me". Hearing this, the *Sardar* became dumb-founded. His cruel heart was moved and got melted. He thought "Great is this boy. How simple is he ! How truthful is he ! And how cruel we are who loot the innocent people !". The *Sardar* and his companion robbers started lamenting for their wrong actions. They returned all the gold coins to Qadir. They also returned all the merchandise which they had looted from the merchants. They gave up their bad action of robbery for ever.

Qadir reached Bagdad with the group of merchants safely and prosecuted his study there. He completed his education at Bagdad well and came back. Later on, he became a great saint named Abdul Qadir Jilani Bade Pir Sahab.

Qadir spoke the truth before the robbers. And Allah protected him from them. This is how God protects those who speak the truth in all circumstances.

Therefore, students ought to develop the good quality of "Truth" and speak the truth in all circumstances.

ANGER (*KRODHA*)

(Reproduced from the book "How to cultivate virtues and eradicate vices" written by Swami Sivananda Saraswati)

Quote "Anger is a negative Vritti or whirlpool in the mind lake. It is born of ignorance.

It is a strong emotion, excited by a real or fancied injury and involving a desire for retaliation.

Anger is the natural passion or emotion of displeasure and antagonism aroused by injury or insult, real or imagined, and directed against the cause thereof. Anger arises from an idea of evil having been inflicted or threatened.

Anger is often accompanied by a desire to take vengeance, or to obtain satisfaction from the offending party.

It begins in folly and ends in repentance.

The fire you kindle for your enemy, burns yourself.

When anger arises, think of the consequences. It will soon subside.

You think of objects of senses. Attachment to these objects develops. From attachment desire is born. From desire anger comes forth. From anger proceeds delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason you perish.

Raga or attachment is a long-standing associate of anger.

Control anger through patience, enquiry, self-restraint, love and meditation. This is manly and divine. This is wise and glorious.

To become angry for trifling things is mean, childish and brutal.

When you are angry, count twenty before you speak. If you are very angry, count one hundred.

An angry man is again angry with himself when he comes to his senses.

When anger is on the throne, reason takes to its heels.

Be always ready to forgive the faults of others. Kill the spirit of revenge. Return good for evil.

Anger begins from folly or weakness. It ends with remorse and repentance. Act not in a furious passion.

He who is influenced by anger is like one intoxicated with a strong liquor.

Fury, indignation, choler, ire, temper, irritation, rage, resentment, wrath are synonymous with anger.

Displeasure is the mildest and most general word. 'Temper' is used in the sense of anger. This is colloquial. We say: "Mr. Johnson is a man of hot temper, a fiery temper."

Anger is sharp, sudden and brief. Resentment is persistent. It is the bitter brooding over injuries. Exasperation,

a roughening, is a hot superficial intensity of anger, demanding instant expression.

Rage drives one beyond the bounds of prudence or discretion. Fury is stronger and sweeps one away into uncontrollable violence.

Anger is personal and usually selfish, aroused by real or supposed wrong to one self. Indignation is impersonal and unselfish displeasure at unworthy acts. Pure indignation is not followed by regret and needs no repentance. It is also more self-controlled than anger. Anger is commonly a sin. Indignation is often a duty. We speak of "righteous indignation."

Wrath is deep and vengeful displeasure. It simply expresses the culmination of righteous indignation without malice in a pure being.

Anger is a stronger term than resentment, but not so strong as "indignation" which is awakened by what is flagitious in character or conduct; nor as wrath, fury, rage in which anger is wrought up to a still higher point in the order of these words. Anger is a sudden sentiment of displeasure; resentment is a continued anger; wrath is a heightened sentiment of anger. **Unquote**

An imaginary Story of Arun and Varun

Arun and Varun were classmates. Arun was short tempered by nature and used to get angry easily. But Varun was of calm and composed nature. He used to remain peaceful. They were good friends. But, on many occasions, Arun used to get angry with Varun even over petty matters.

Both Arun and Varun were meritorious students but Arun was somewhat weak in mathematics. Arun used to approach his friend Varun and request for getting his doubts in mathematics cleared whenever he needed. Varun, as a good friend, used to help his friend Arun and cleared his doubts even if Arun used to get angry with him on many occasions.

Once, Arun became very angry with Varun over a trifling issue and scolded him a little more although Varun had no fault at all. Varun got severely hurt and was unable to forget the wrong behaviour of Arun. A few days later, they were to appear their final degree examination. Arun was in utter need of clearing his doubt on one question of mathematics just in the previous night of the examination day. He requested Varun to help him by clearing his doubt. But Varun could not yet forget the wrong behaviour of Arun on that day and therefore, he avoided to help him. The doubt of Arun remained uncleared. Next day, both of them appeared the degree examination on mathematics paper. Surprisingly, Arun found the same mathematical question, carrying twenty marks, in the question paper, but could not answer it as he had doubt on the same problem. Varun could answer the same question correctly.

The result of the degree examination was declared in due course. Arun could not secure first class in the examination for shortage of fifteen marks only. But Varun stood first. Had Varun clarified his doubt on that day, Arun could have answered that question in the mathematics paper and could have secured twenty marks more and then, he could have secured first class in the examination. Arun felt very sorry for not being able to secure a first class like his friend Varun.

Within a few months, there was an advertisement in a newspaper for recruitment of officers in an eminent and national level organisation. The post carried lucrative salary. The eligibility criterion for applying for that post stipulated, among other things, a first class pass in the degree examination. Varun, by virtue of having secured first class in the degree examination, could be eligible to apply for that post. He submitted his application, appeared the tests and

was selected for that post. He joined that post and earned handsome salary every month. But Arun, who failed to secure first class in the degree examination, could not apply for that post and lost a very good opportunity to get appointment in a lucrative post in that national level organisation. And he felt severe agony. Had he not got angry and had he not scolded his friend Varun on that day, Varun would have cleared his doubt, and he would have answered that mathematical question in the degree examination, secured twenty marks more and thereby, he would have stood first. In that case, he would have fulfilled the eligibility criterion, applied for that post, appeared the tests and could have been selected. Then he would have joined that post and earned good salary every month like his friend Varun. Now that he could not do so, he started lamenting a lot for his wrong action of having got angry with Varun and having scolded him over a trifling issue. He lost that opportunity in his life for ever. Thus, he lost a great thing for a small wrong action performed by him.

This is how one who gets angry loses, and then he laments and suffers himself in his life. Such is the adverse consequence of the evil quality of "Anger".

Therefore, students ought to eradicate the bad quality of "Anger" and remain calm, composed and peaceful in all circumstances.

Benefits: - There will be a large number of benefits by building of noble character or *satcharitra*, such as (i) one will be rightly called a "true human being", because noble character is stated as synonymous with human beings, (ii) one will be far away from animalistic or beastly qualities, (iii) one's conduct in the day-to-day life, resulting from his noble character, will be ethical or good or righteous or virtuous, which will bestow good results, victory, success, happiness and peace, both in his professional and secular

life as well as in his spiritual life according to the universal, immutable Law of *Karmas* or Actions, i.e. "As you sow, so shall you reap", (iv) one's ethical conduct, resulting from his noble character, will shape his future destiny into a good one, (v) one will be very wealthier because noble character is stated as the most valuable wealth, (vi) women will remain well protected because noble character is stated as the real protector, (vii) one will be very powerful because noble character is stated as the real power, (viii) one's noble character will contribute towards building of an excellent and magnetic personality.

However, in spite of the above, our students and youth do not make any efforts to build noble character. Thereby, they deprive themselves of a large number of benefits in their life. Instead, they undergo sorrows, sufferings, miseries and failures, etc. in their future life. And then, they repent and repent for not having built noble character during their student life and youth period.

In view of the foregoing, it is wisest for our students and youth to make their best endeavours to build noble character and derive immense benefits for themselves, both in their professional and secular life as well as in their spiritual life. Thereby, they can live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life.

Practical ways to build noble character:- After acquiring knowledge about the great necessity, invaluable importance and immense benefits of noble character or *satcharitra*, our students must be curious, eager and interested to know how to build the same. Building of noble character or *satcharitra* is also most vital in the life of human beings as it is the essence of human life. In view of the same, let us discuss in brief about the practical ways in which our

students can build noble character or *satcharitra* by adopting some methods and tools as advised by Swami Sivananda Saraswari.

However, before that, let us discuss one aspect in this regard. In each person we observe some good qualities as part of his character. Such good qualities are found inborn in him which were developed and acquired by him in his past births, and those good qualities find natural and spontaneous expression in his character and conduct in the day-to-day life in his present birth.

Certain good qualities are developed and acquired by one in his present birth after, consciously or unconsciously, observing those in the day-to-day conduct of his mother, father, other family members, teachers, class mates, friends as well as other persons around him in the society. He observes those good qualities in them and considers those qualities to be worthy of adoption in his life. He gets influenced by those qualities, and becomes inspired and encouraged to accept, emulate and adopt those qualities in his life. Then he makes endeavours, develops and acquires those good qualities. In this manner, he develops and acquires those good qualities in his present birth.

One also chooses some good qualities by himself and considers the same to be necessary and worthy of development in his life. Then he consciously makes endeavours to cultivate, develop and acquire those good qualities in his life of his own accord. In this manner also, one develops and acquires some good qualities in his present birth. In this connection, let us discuss in brief about the practical ways to develop good qualities by adopting some methods and tools as advised by Swami Sivananda Saraswari.

Let us take one good quality as an example. One considers that courage is a good quality and then he wants to

acquire the same. He can develop this good quality of courage by adopting the following practical method and tools:-

(i) Conviction:- First acquire knowledge about “courage” and thereafter, please build firm conviction in your mind to develop courage. Because, firm conviction will drive you to make necessary endeavour in the matter,

(ii) Desire:- Please have a strong desire to possess courage. If you do not have a desire, please create it. Then attainment of courage will be easy, like supply comes when there is demand, as this is the law,

(iii) Willingness:- Please create willingness in your mind to develop courage. Will follows desire like a dog following the master. Willingness is very important, because, then your mind will be positive and permissive, and it will open the door for you to develop courage,

(iv) Interest:- Please develop interest in your mind to develop courage because interest is the driving force which will propel you to make the required endeavour with inclination, dedication, commitment, sincerity and earnestness,

(v) Resolve:- Please make a resolve to develop "courage" and write down the same in the "Resolve Form" for the new year. (Please see the "Resolve Form" designed by Swami Sivananda Saraswati in Lesson No. 20 in Volume — 14 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by Swami Sivananda Saraswati and Swami Chidananda Saraswati). This is a very effective tool for development of new good quality,

(vi) Deep Thinking:- Please think deeply, preferably in the morning hours, for some time, say 10 minutes, (a) by having a clear-cut image of the quality of courage, (b) about the great necessity and importance of possessing courage and (c) about the immense advantages and benefits of possessing

courage. During such deep thinking, please repeat and renew your resolve to develop courage. Consequent upon such deep thinking, the thought of developing courage will get strongly established in the subconscious mind, which will help one greatly to put the thought into practice in his day-to-day life. This is the central point and is of utmost importance. This is also a very effective tool for development of new good quality,

(vii) Mental Affirmation:- Please repeat the words "OM COURAGE" mentally and with all firmness in your command. Please also mentally affirm repeatedly and feel deeply for some time in your mind that you really possess courage. Such mental repetition and affirmation will also enter into your subconscious mind and will get reflected in your life's daily actions. This is also very very important. This tool also is very powerful and effective for development of new good quality,

(viii) Actual practice:- Please commence actual practice to develop courage, i.e. please show or exhibit courage at the time of fear in the day-to-day activities of your life,

(ix) Continuance of practice:- Please repeat the practice again and again during the whole day. Swami Sivananda Saraswati says: "Always positive overcomes the negative. This is the grand law of the nature. Please have unshakable faith and confidence that you will possess courage. This virtue will develop slowly. Please wait coolly. Please do not be discouraged. It takes some time for the development of a virtue. You are bound to succeed in a short time." Please, therefore, continue the practice to develop courage through out regularly, sincerely, tenaciously, devoutly with strong determination, firm commitment, high positiveness, great encouragement and constant

perseverance. This is also very very important,

(x) Overcoming difficulties, obstacles, failures:- You are most likely to face many difficulties, obstacles, failures many times while practising development of courage in your daily life, like meeting frequent failures in life's other fields of activities also. But you need not get discouraged for such difficulties, obstacles, failures and need not give up the practice. Rather, you should continue to practise courage in your daily life with firm conviction, strong determination, great patience, self motivation, high encouragement, optimistic mind, sense of success, persistence and perseverance, in your own interest and for your own highest welfare and supreme good. Thereby, ultimately you will achieve success in your practice. You should remember that "Nothing is impossible in the world", "Failures are the pillars of success" and "Practice makes a man perfect". You should also repeatedly think of the gains or benefits which you will derive by developing courage in your daily life. Because such thinking will inspire, encourage and motivate you to keep continuing the practice till success is achieved,

(xi) Daily Diary writing:- Please maintain a "Daily Diary" and write down therein in the night the number of times you failed to show courage at the time of fear during the whole day. As Swami Sivananda Saraswati says, maintenance of a daily diary is a very powerful and effective tool and will ensure rapid progress in your practice. It will teach, guide and goad your mind to develop courage. (Please see the "Spiritual Diary" format designed by Swami Sivananda Saraswati in Lesson No. 20 in Volume - 14 of the Book "Youth ! Arise, Awake and Adopt the Right Path of Life" written by Swami Sivananda Saraswati and Swami Chidananda Saraswati).

(xii) Daily Introspection:- Introspection means

studying one's mind by himself in solitude. Please do introspection daily, preferably at night before sleeping. During daily introspection, please study or watch your mind carefully to know whether you are progressing or remaining stationary or retrograding in development of the virtue of courage. If you are not progressing or if you are remaining stationary or if you are retrograding, you must take the remedial actions to stop remaining stationary or retrograding and to make progress in your practice. Then, as Swami Sivananda Saraswati says, you will achieve rapid progress in your practice of development of the virtue of courage. Daily Introspection is also a very powerful and effective tool for development of new good quality.

In this way, the quality of courage and also other good qualities or virtues can be developed.

Swami Sivananda Saraswati says that if somebody develops one good quality, then other good qualities can be developed easily as the latter follow the former. In this manner, one can develop the desired good qualities and build one's noble character.

(This write-up has been reproduced from the Book "Life Building Science" (Soft copy edition - 2024)

Advice to Students

Cultivate healthy habits. Early to bed and early to rise must be your motto. Do not destroy precious life by wasting away priceless time staring at the T.V. Television is the time consumer. It is a dangerous "ayuh-bhakshak" and will swallow up your life, little by little if you do not be aware and recognise its dangerous nature. Form the habit of prayer, physical culture and serious study. This habit will help you greatly. Be a master of your five senses namely sight, sound, taste, touch and smell. Control all wrong desires. Conquer your mind. This is the greatest strength. Develop noble character. Be not a slave to wrong habits. Overcome them all by your determination. There is nothing impossible for one who refuses to give up. Keep only good company. Do not read petty and unclean books that stir up gross, lower propensities and stimulate impure passion and animalistic tendencies. Have noble, moral principles to live by. Adhere strictly to them. Keep a sublime ideal before you. Character is the greatest wealth. Self-discipline is the greatest strength. Anger is terrible weakness. Make yourself an embodiment of everything that is lofty and great in our Indian culture. (Bharatiya Sanskriti).

— **Swami Chidananda Saraswati**

PART - D
Earnest Appeal and
Humble Prayer to our revered
Modern Teachers

H.H. Shri Swami Sivachidananda Saraswati

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Existence-Consciousness-Bliss Absolute.
Thou art the Indweller of all beings.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

I congratulate you all for having embraced Teaching Profession, the Noble Profession.

Revered Teachers ! You must be aware, education in ancient India was life-building, character-building and man-making. As a result, the ancient students could know the right goals and the right path of their life. They were proceeding

in that path and building their life rightly by laying a proper and strong foundation and by constructing a complete, proper, strong and nice superstructure of their life. They were laying the foundation of their life properly and strongly with good physical health, powerful mind, noble character and ethical conduct, with strict observance of complete celibacy. They were achieving all-round developments of their physical body, mind, intellect, heart and soul. They were living an ideal student life.

Further, they were imparted teachings on our great ancient Indian Culture or *Bharatiya Sanskruti*; and about the *parama lakshya* or supreme goal of human life, *dharma* or religion and *adhyatma* or spirituality. Thereby, they were living their future household life ethically, righteously and spiritually. They were making their best endeavours to achieve *Moksha* or Liberation of the Soul from the cycle of births and deaths, called Self-Realisation or God-Realisation, the higher purpose of ideal human life, apart from achieving the ordinary purpose. Thus, the ancient students were able to construct the superstructure of their life completely, properly, strongly and nicely.

Thus, the ancient students were able to build their precious human life rightly and live the same ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

But in the modern time, our schools, colleges and universities teach our students only secular education as per the prescribed study curriculum. There is no provision for imparting of life-building, character-building and man-making education, which is the "Real Education". Consequently, our students are deprived of the same. They are not imparted teachings on the right goals and the right

path of human life. They are not taught about the right manner of building their life and the right manner of living the same. They have become victims of such situation and many of them proceed in the wrong path of life. Consequently, with poor physical health, weak mind, not-so-noble character and not-so-ethical conduct, non-observance of strict celibacy, they are not able to lay a proper and strong foundation of their life. They are unable to achieve all-round development of their physical body, mind, intellect, heart and soul. They are unable to bring out the best in them. They are unable to stand on their own legs and earn their livelihood independently. They are also unable to face the difficulties and challenges of life. Overall, they are not able to live an ideal student life.

Further, they are devoid of knowledge about our great ancient Indian Culture or *Bharatiya Sanskruti*; and about the *parama lakshya* or supreme goal of human life, *dharma* or religion and *adhyatma* or spirituality. Consequently, they do not adhere to ethical values and righteousness in the day-to-day activities in all spheres of their life. They do not practise spirituality and do not make endeavours to achieve *Moksha* or Liberation of the Soul from the cycle of births and deaths, called Self-Realisation or God-Realisation, which is the supreme purpose of human life, as stated in our ancient Spiritual Scriptures and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Instead, they live their future household life in a predominantly materialistic pattern, with enormous worldly enjoyments and abundant sensual pleasures. As a result, their future life is spent mostly in sorrows, sufferings, miseries and failures. Thus, our modern students are unable to construct the superstructure of their life completely, properly, strongly and nicely.

Thus, our modern students are unable to build their precious human life rightly and live the same ideally, successfully, completely, purposefully, prosperously, happily and peacefully. Consequently, they are suffering from irreparable damages and incurring permanent losses in their lives.

The adverse effects of our deficient modern education system have also been befalling on our elderly persons, our families, our culture, our society and our nation, generation after generation.

Revered Teachers ! Students are also the future citizens and hopes of the nation. In future, in addition to shouldering the responsibilities of themselves and their families, they will shoulder the responsibility of the nation and its people also. They will have to work for the development, prosperity, peace, safety, welfare, etc. of the nation and its people. They will be "The Makers of the Nation". They will shape the future destiny of the nation. But when the students themselves have not been able to build their life properly and strongly, how can they be able to build the nation; and work for the development, prosperity, welfare and peace of its people ?

In this grave situation, I wish to make an appeal to you all in the larger interests of our students, our culture, our society and our nation, because you are "The Makers of the Students"; and your role in making the students, making the society and making the nation is indeed "Great". Also, the great and onerous responsibility of "making" the students rests on your shoulders.

Revered Teachers ! Mothers and the fathers are said to be the first teachers of their children at homes. When their children come to schools for their education, you are their

teachers. Mothers and the fathers are the teachers for a short period of, say, 05 years. But you are the teachers for a very long period of, say, 17 to 21 years, the entire study period of the students. Further, while mothers and fathers lay the primary foundation of their children by imparting them informally elementary teachings on limited spheres such as good manners, fine behaviour, cultivation of good qualities, right conduct, religious and spiritual practices, etc. amidst their busy schedule of daily household chores and professional duties, it is "You" all who really "Make" the life of the students by imparting them right education. Because, teaching is your principal and full-time duty and also you have the direct opportunity to impart them teachings. Therefore, your role and responsibility as Teachers and as the "Makers of the Students" are of paramount and supreme importance.

Revered Teachers ! You impart teachings to students on various secular subjects as per the prescribed study curriculum, as part of your professional duty. You must perform that duty and teach those secular subjects sincerely and meticulously.

Simultaneously, keeping in view various factors including lack of provision for imparting of life-building, character-building and man-making education; present sorrowful conditions of our students; the intense and urgent necessity for restoration of life-building, character-building and man-making education in our modern schools, colleges and universities; your moral duty, role and responsibility towards your students as "The Makers of the Students", etc.; it frequently comes to my mind seriously that you need to impart your students teachings on the subject of "Life Building and Successful Living", as part of life-building,

character-building and man-making education. Therefore, I take this great opportunity to appeal to you all in the following few lines, in the larger interests of our students, our culture, our society, our nation, our world as well as all of us.

Revered Teachers ! Please give your students lesson on good physical health. Please teach them on *asanas*, *pranayamas*, physical exercises and their necessity, importance and benefits for keeping good physical health, for their practice in the morning and evening hours every day. Please give them teachings on good, nutritious, balanced and healthy food; and tell them why to eat, what to eat, when to eat, how to eat, etc., because food is the chief contributory factor for keeping of good, robust, strong, disease-free physical health. Please give them teachings on pure water, clean air, sound sleep, rest and relaxation as the same are also contributory factors for keeping of good physical health.

Please give your students lesson on powerful mind. Please teach them on thought culture, will culture, memory culture, concentration and meditation, with their necessity, importance, manner of development and benefits. Our students greatly need to learn about the same and practise in their daily life in order to empower their mind. With the help of their empowered mind, they can study their class lessons well. They can achieve success easily and quickly in their study as well as in various fields of activities in their future day-to-day life.

Please give your students lesson on noble character or *satcharitra*. Please teach them about the necessity, importance and benefits of noble character. Please impart them knowledge on student-like good qualities such as obedience, humility, respectfulness, love (*shraddha*), devotion (*bhakti*), faith (*bishwas*), friendliness, self-control,

discipline, faith in oneself, self confidence, courage, patience, fortitude, optimism; and on human-like good qualities such as truth, non-violence, purity, self-control, honesty, selflessness, friendliness, love, compassion, forgiveness, tolerance, doing good to others; and how to cultivate them. Please explain them the necessity, importance and benefits of developing those good qualities in human life. Please also impart them knowledge on various evil qualities such as anger, lust, greed, selfishness, hatred, jealousy, arrogance, fear, timidity, pessimism; and how to eradicate the same. Please explain them the colossal harms and huge damages caused to them due to those evil qualities; and the necessity, importance and benefits of eradicating those evil qualities in their life. Consequently, they can learn how to develop good qualities, eradicate evil qualities and build noble character. Please tell them that noble character is humanly and without noble character, a man is as good as an animal. Please tell them that noble character is the most valuable wealth they need to acquire and possess for achieving victory and success in all undertakings and in all fields of their life. Therefore, please tell them that noble character is of paramount importance and is indispensable in their life. This is the most important and vital topic on which our modern students need teachings most intensely and urgently.

Please teach your students lesson on righteous conduct or *sadachara*. Please explain them on the necessity, importance and benefits of performance of righteous actions or moral and ethical actions. Please explain them the inexorable "Law of Actions" of "As you sow, so shall you reap"; and accordingly, exhort them to perform always righteous actions or moral and ethical actions, in their own interest and for their highest welfare and supreme good.

Please tell them that performance of righteous actions will bestow upon them good results, happiness, victory and success in all undertakings and in all fields of their life and also build their future destiny as a bright one. Please also tell them that performance of unrighteous actions or unethical actions will result in failures, defeats, sorrows, sufferings and miseries in their life; and shape their destiny as a bad one. This topic, like noble character, is also of paramount importance and is indispensable in their life.

Revered Teachers ! Another most important and vital topic on which our modern students need teachings most intensely and urgently is celibacy or *brahmacharya*. Please teach them lesson on the great necessity, importance and benefits of strict observance of complete celibacy in student life. Please also teach them the various methods by which they can preserve the vital fluid, *veerya* and thereby, they can be able to observe celibacy strictly and completely. Please explain them how celibacy or *brahmacharya* contributes greatly in keeping of good physical health, empowering of mind, building of noble character, performance of ethical conduct and development of magnetic personality. Please also explain them how celibacy or *brahmacharya* contributes greatly in achievement of material prosperity, fulfillment of vital worldly desires, adherence to righteousness and attainment of spiritual illumination for liberation of soul from the cycle of births and deaths, the higher purpose or supreme purpose of precious and ideal human life. Please also explain them the disastrous evil effects of wastage and loss of the vital fluid, *veerya*. The vital necessity of imparting of teachings to our students on celibacy or *brahmacharya* assumes very great importance in the present situation in view of the polluted, undesirable and unconducive atmosphere now

prevailing widely almost everywhere in our modern society.

Revered Teachers ! Please impart them teachings on the origin of the name of our country as *Bharat* or India, and the greatness of our country. Please teach them about *Bharatiya Sanskruti* or Indian Culture and its important principles and practices. Please tell them the special features of *Bharatiya Sanskruti* or Indian Culture and its greatness. While imparting such teachings, please quote profusely from our ancient Spiritual and other Scriptures which are very rich in knowledge about our *Bharatiya Sanskruti* and its greatness and glory. Please tell them the views of our *Rishis*, *Munis*, Saints and Sages about the greatness and glory of our *Bharatiya Sanskruti*. Please also bring to their knowledge the views of some of the renowned western philosophers, thinkers, educationists, intellectuals, scientists, etc. who have spoken very high on the greatness and glory of our country *Bharat* or India, and on the greatness of our *Bharatiya Sanskruti* or Indian Culture and who have admired the same abundantly. Such teachings will enlighten our students on this prime topic, of which they are now ignorant. Such teachings will enlighten them how *Bharatiya Sanskruti* or Indian Culture, our own culture, is great, glorious, lofty, unique and ideal in the world. Such teachings will help them to get back their lost self-esteem and feel proud to be a *Bharatiya* or an Indian. Such teachings will also inspire them to follow our own culture, the great *Bharatiya Sanskruti* or Indian Culture; and build their life and live the same in the pattern as has been prescribed in our own *Bharatiya Sanskruti* or Indian Culture. Thereby, they can live their precious human life ideally and successfully. This topic is of vital importance.

Revered Teachers ! As you are aware, *Dharma* or Righteousness or Ethical Value, *Artha* or Material Prosperity

or Economic Value, *Kama* or Vital Worldly Desires or Vital Value and *Moksha* or Liberation of Soul or Spiritual Value are the four grand goals of ideal human life as stated in our ancient Spiritual Scriptures and according to our great, glorious, lofty, unique and ideal *Bharatiya Sanskruti* or Indian Culture, which human beings need to achieve for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life upon this earth plane. Please, therefore, impart them teachings on these four grand goals of ideal human life covering the meaning, necessity, importance, manner of achievement and benefits of the same. Before that, first please teach the students about the real identity of human beings and the true goal of human life. This will create necessary inquisitiveness and interest in their mind to learn those four grand goals of ideal human life.

Then, please teach your students lesson on *Dharma* or Religion, the first grand goal of ideal human life. Teaching on this topic will comprise the correct meaning of *Dharma* or Religion, its true concept, brief outlines of *Dharma* or Religion, fundamental principles or tenets and principal teachings of various Religions, the essentials and non-essentials of all Religions and also unity of Religions. Please ensure that teachings on *Dharma* or Religion are non-sectarian, non-dogmatic and non-bigotry. Please explain them the basic necessity, great importance and immense benefits of adhering to *Dharma* or Religion in human life. Please exhort them that they must adhere to *Dharma* or Righteousness or Ethical Value in all their day-to-day activities of life, in their own interest and for their greatest good.

Dharma is the first, fundamental, foundational, vital and indispensable grand goal of ideal human life. *Dharma* is

the life breath of human life according to our great, glorious, lofty, unique and ideal *Bharatiya Sanskruti* or Indian Culture. Therefore, teaching on this topic is of very great importance in student life.

Please give your students brief knowledge including the meaning, necessity, importance, benefits, etc. on *Artha* or Material Prosperity; and *Kama* or Vital Worldly Desires, two other grand goals of ideal human life. Please tell them that *Dharma* or Ethical Value must govern *Artha* or Economic Value and *Kama* or Vital Value. That means, *Artha*, which means earning of money and acquiring of material wealth, needs to be acquired by them in the ethical ways or righteous ways or in accordance with the ethical code of conduct or according to the rules of *Dharma*, that is, by honest and fair means and without causing harm or loss to other beings, as prescribed in our ancient Spiritual Scriptures. Consequently, *Artha* or earning of money and acquiring of material wealth will not give them sorrows, sufferings and miseries but, instead, bestow true prosperity, real happiness and peace upon them. And *Kama*, which means fulfillment of vital physical, biological, mental, emotional and psychological human desires, must be legitimate and justifiable ones as enjoined in our ancient Spiritual Scriptures so that it does not give them sorrows and sufferings but, instead, bestow true happiness upon them.

Please enlighten the students by imparting them teachings on "Spirituality", the fourth grand goal of ideal human life. Pursuit of "Spirituality" in daily human life leads to attainment of *Moksha* or Liberation of Soul from the cycle of births and deaths, known as Self-realisation or God-realisation. It gives everlasting happiness and eternal peace in human life; and results in permanent cessation of worldly

sorrows and sufferings in human life. Please explain them the meaning, basic necessity, great importance and immense benefits of "Spirituality". Please teach them about Spiritual Preceptor or *Aadhyatmik Guru*, Yoga and Vedanta, Spiritual Practices or *Aadhyatmik Sadhana*, Company of Saints or *Satsanga*, Study of Holy Scriptures or *Svadhyaya*, Divine Life or *Divya Jeevana*, etc.

Spirituality is the supreme and indispensable grand goal of ideal human life as stated in our ancient Spiritual Scriptures. Spirituality is the life breath of human life according to our great, glorious, lofty, unique and ideal *Bharatiya Sanskruti* or Indian Culture. Therefore, teaching on this topic also is of very great importance in student life.

Revered Teachers ! Please impart to your students teachings on the necessity, importance, benefits and manner of "Living of *Dharmik Jeevana* or Religious and Ethical Life and *Aadhyatmik Jeevana* or Spiritual Life" during student life and youth period itself. Because, this period is the right period as well as the best period to commence living of such life. Please explain them that living of precious human life upon the earth plane will be ideal, successful, meaningful, purposeful, happy and peaceful by living of *Dharmik Jeevana* or Religious and Ethical Life and *Aadhyatmik Jeevana* or Spiritual Life, that too, from the commencement of student life and youth period itself. My Holy Spiritual Master Shri Swami Sivananda Saraswati says that if the seed of ethics and spirituality is sown during the youth period of students, it will grow into a big tree in their future life and will give sweet fruits of true happiness and eternal peace in their life.

Revered Teachers ! Please explain your students about performance of their own duties and the duties of the householders. Students are also the future members of the

society and the future citizens of the nation and of the world. Therefore, please enlighten them about their duties towards their society, their nation and the world. Please teach them to be good members of the society and ideal citizens of the nation and of the world. This topic is also of paramount importance in the prevailing scenario in which the vast majority of people are more conscious about claiming of their rights than about performing of their duties.

Further, our society, our nation and our world are facing two contemporary major problems. Those are lack of unity of religions and lack of world peace. Please, therefore, enlighten your students regarding their contribution towards unity of religions and world peace as the responsible members of the society and as the responsible citizens of the nation and of the world. This will contribute a great deal towards achieving both prosperity and peace in the life of people of the nation and of all nations all over the world.

Revered Teachers ! The present school, college and university study curriculum does not have provision for imparting of life-building, character-building and man-making education, which is the "Real Education". Therefore, you can impart life-building, character-building and man-making education to your students, informally, beyond school hours, by devoting at least one extra hour per week.

Revered Teachers ! Such devoting of your personal time for the students and imparting them the said education is your sacrifice or charity or *Yajna*. This *Yajna* is called *Jnana Yajna*. Our ancient Spiritual Scriptures and our *Rishis*, *Munis*, Saints and Sages say that performance of charity or *Yajna* by human beings is of great importance and immense benefits in this Iron Age or *Kali Yuga*. They further say that *Jnana Yajna*, i.e. charity or donation of knowledge, is the highest

Yajna amongst all kinds of *Yajnas*, such as *Artha Yajna*, *Anna Yajna*, *Jala Yajna*, *Vastra Yajna*, *Aushadha Yajna*, *Bhumi Yajna*, etc. Because, material charities or *Dravya Yajnas* give temporary or perishable benefits to the beneficiaries, whereas *Jnana Yajna* gives them permanent and imperishable benefits. Therefore, by imparting the said education to your students by devoting one extra hour per week, you will be performing the highest *Yajna*. Further, performance of other kinds of *Yajna* requires expending of money and materials, apart from devoting time for the same. But performance of *Jnana Yajna* does not require money or materials, except a little of your personal time. And if you so will, you can very well find a little time for this noble and great purpose. Then, it will be very easy and also possible for you to devote one extra hour every week and teach your students the said education informally. Thereby, you can easily perform the highest *Jnana Yajna*. Therefore, please perform this highest *Jnana Yajna*. This is in your own personal interest and for your great personal benefit.

Revered Teachers ! According to the universal and immutable Law of Actions, that is, "as you sow, so shall you reap"; if someone performs righteous actions, it will bestow good results in his life. In view of this, if you will impart life-building, character-building and man-making education to your students, which is a righteous and charitable action, it will bestow good results in your life. Therefore, please impart such education to your students in your own personal interest.

Revered Teachers ! Our ancient Spiritual Scriptures and our *Rishis*, *Munis*, Saints and Sages further say that when such *Jnana Yajna* is performed selflessly, without expectation of any reward or return or fruit; without the sense of doership;

and as the worship of the Almighty Supreme Lord, it becomes *Karma* Yoga. And *Karma* Yoga leads towards attainment of the supreme goal of human life, that is, *Moksha* or Liberation of the Soul from the cycle of births and deaths, called Self-realisation or God-realisation, the attainment of which results in everlasting happiness and eternal peace, with permanent cessation of worldly sorrows and sufferings, in human life. Therefore, keeping this point in view, please perform this *Jnana Yajna* as part of your *Karma* Yoga, in your own personal interest and for your immense personal benefit.

Revered Teachers ! The future destiny of our students and of our nation rests in your noble hands. I, therefore, most earnestly and fervently appeal to you all to please rise to the occasion, realise your great moral duty, role and responsibility as Teachers, consider my appeal deeply and seriously and make it convenient to devote at least one extra hour per week and teach your students lessons on various topics of life-building, character-building and man-making education willingly and heartily, in the larger interests of our students, our culture, our society and our nation; as well as in your own personal interest. Thereby, you will personally benefit greatly, your students will benefit immensely, our society, our nation and the whole world will benefit immensely. This is the "Most Burning Need of the Hour". This is the "Greatest Need of our Students". This is the "Greatest Need of our Nation". This is also the "Greatest Need of our World".

In this connection, let me quote here what my Holy Spiritual Master Shri Swami Sivananda Saraswati says to Principals and Headmasters:-

Quote: "Owing to the influence of dark, antagonistic materialistic forces, most of the students of the present day have become irreligious. There is no moral culture in them.

They have no proper understanding of the principle of Brahmacharya and right living. Hence they suffer much when they come out to face the battles of life.

A great onerous duty rests with the teachers and professors in training the students in the path of Sadachara (right conduct) and moulding their character properly. They themselves should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind.

Before taking to the profession of a teacher, you should feel the high responsibility of your position on the educational life. Mere intellectual achievement in the art of delivering dry lectures alone will not suffice. This alone will not adorn a professor or a teacher.

The students are the future hope and glory of the world. They are bulwark of the state. If they are moulded properly, you will be doing the greatest good. This itself is a great Yoga for you.

You will be doing immense good to them if you introduce some of the religious books for their compulsory study. It will bring moral and spiritual regeneration amongst the youth.

It is your duty to explain to the boys the importance of Brahmacharya and the evil effects of an immoral life and to instruct them in the various methods by which they can preserve the vital Veerya, the soul-force that is hidden in them.

The future destiny of the world rests with you and your students. If you train them in the right direction, in the right path of righteousness, the world will be filled with ideal citizens, Yogins and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

O Teachers and Professors! Wake up now. Train the

students in the path of Brahmacharya, righteousness and morality. Do not neglect this divine work. You are morally responsible for this onerous work. Let them study some religious books on Yoga, Bhakti, Philosophy and Vedanta. Teach them Gita, Ramayan, Bhagavata and other Scriptures. Let them know the sublime truths of the ancient Rishis and seers. You can have Self realisation if you take up this work in right earnest. Be true and sincere. Open your eyes now.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of the Lord be upon them! Glory to such ideal teachers, professors and students!" **Unquote.**

Revered Teachers ! During the course of their efforts for developing good qualities, eradicating evil qualities, performing moral and ethical actions, observing celibacy, adhering to righteousness or ethical value, following *dharma* or religion, as well as pursuing *aadhyatmikata* or spirituality in their day-to-day life, students may find unfavourable circumstances; and may face many difficulties, obstacles, failures, criticism, etc. And then, they may get discouraged and disheartened; and give up their efforts for the same. In such situations, please guide them how to get over those unfavourable circumstances and how to overcome those obstacles and difficulties. Please also inspire and encourage them to continue their efforts for the same with firm conviction and strong determination, for their immense good. Please explain them that their continued and persistent efforts will bestow upon them a large number of benefits and will lead to success, victory, prosperity, happiness, peace, etc. in their lives.

Revered Teachers ! In this connection, you may utilise

our ancient Spiritual Scriptures and the Books written by H.H. Shri Swami Sivananda Saraswati and also other spiritually illumined *Rishis*, *Munis*, Saints and Sages as resource teaching materials. You may also prescribe those books to your students for their study, for acquiring detailed knowledge on various topics of life-building, character-building and man-making education.

Before I close, I offer my humble, earnest and fervent prayer to the Almighty Supreme Lord to bestow upon you all His choicest blessings for achieving grand success in your above noble endeavour.

God bless you all.

(H.H. Shri Swami Sivachidananda Saraswati is a senior saint of the Divine Life Society, Rishikesh, India. He is a direct disciple of its Founder-President H.H. Shri Swami Sivananda Saraswati having been blessed with *Mantra Diksha* by Him in 1958. He is a direct *sannyasi* disciple of its Second President H.H. Shri Swami Chidananda Saraswati having been blessed with *Sannyasa Diksha* by Him in 1983. He was a Lecture in Sanskrit from 1973 to 1977 at Talcher College in his pre-monastic life. He was one of the founding members of the Sivananda Centenary Boys School, Bhubaneswar, Odisha; and he extended his honourary service to the said School for long 40 years from 1984 to 2024 in various capacities including its President and Secretary. He was in direct and close association with students and Teachers for a long period of 45 years. He has also guided, graced and blessed many youth, students and teachers conferences and programmes organised by the branches of the Divine Life Society, and also at many schools, colleges and universities with his enlightening and inspiring addresses.)

Profound effect of teaching outside class room

"In fact, I feel that spiritual education outside the classroom will produce better results than those within. Of course, the curriculum should include spiritual education. Within the classroom it tends to pass from the ear to the examination paper, without even becoming part of one's inner being. This is not so when the student is taught to prepare for the perpetual examination of life itself. The latter method will have a profound effect on the personality and day-to-day life of the youth."

— Swami Sivananda Saraswati

"Better education, better schools and colleges, better teachers and professors, better books, better parents — all these will create a better nation." — Swami Sivananda Saraswati

(From the Book "Religious Education")

Excerpt from the Publisher's Note contained in the Booklet "Students, Spiritual Literature and Sivananda" published by The Divine Life Society, Headquarters, Rishikesh.

"Students are moulded to the education they receive," says Swamiji*. At a time when education in this country has lost much of its meaning by its being devoid of man-making spiritual content, Sivananda Literature comes as a God-sent boon to the student community. No one, perhaps, is better qualified to advise the students and command their love and reverence than Swami Sivananda, because Swamiji speaks not as a Master, but as a friend and well-wisher. Says he: "I speak as your humble Sevak and 'Hitakankshi'. Whatever I say, I say by way of friendship and you have to act upon it after hearing me. Please accept this as a gift and make it your own." Gurudev's gift, not only to youth but to the whole mankind, is his literature, sweet and sublime, vast and luminous — the Divine Literature in commemoration of which the Sivananda Literature Festival is being celebrated today (July 20, 1959) throughout the whole world.

* Swami Sivananda Saraswati

Sivananda Literature — The Akhanda Jyoti

The teachings of Swami Sivananda Saraswati from his saintly heart as contained in Sivananda Literature, the God-sent Gift, are immortal. Therefore, those are a great blessing not only to the generation in which He lived but also to the generation and generation to come after Him.

The world-renowned saint Swami Chidananda Saraswati, one of the foremost and great disciples of Swami Sivananda Saraswati, while delivering a talk on His Holy Spiritual Master said "Our daily life should be a response to that call from darkness to Light. And Holy Master, having become illumined with that Light, wished to share it with all mankind, with all his brethren. And this great and intense urge from his great heart manifested itself as 300 books and his free distribution of innumerable pamphlets. This sharing was one hundred per cent of his life. It marked his entire being — share! "May all be illumined. May all attain that great peace. May all become blessed. May all become liberated!" That was Holy Master!" He further said, "And through this institution that he established, he continues to do that sublime

work. Fortunate indeed is mankind. Blessed are generations that have come after him, for he made his light to shine perpetually. He has made it akhanda jyoti. He has made a permanent, unbroken light, banishing the darkness, illumining the pathway of life of all sincere seekers."

In view of the foregoing, Sivananda Literature can most eminently meet the requirements of our modern students on various topics of life-building, character-building and man-making education or the subject of "Life Building and Successful Living" or, in short, "Life Building Science" for ever, generation after generation, and hence, our modern students can most profitably study Sivananda Literature and derive immense benefits in their lives, both secular and spiritual.

Author's Humble Prayer to our revered Modern Teachers

Sri Mohan Lal Agrawal

Revered Teachers ! You have come to know from the write-ups on "Life Building and Successful Living — A Brief Outline", "Value Education (Character-building, life-building and man-making education) — Its burning necessity in the life of modern students" and "Spiritual Literature — Its great benefits for modern students in life building" (i) that students need to build their precious and rare human life rightly by laying its foundation properly and strongly; and by constructing its superstructure upon the same completely, properly, strongly and nicely, during their golden student life and youth period, the right period of their life, so that they can live the remaining long future period of their precious and rare human life successfully and ideally, i.e. economically and materially prosperously as well as spiritually happily and peacefully; (ii) that in the situation of lack of "Life-building, character-building and man-making education", the "the Real education", in our schools, colleges and universities, which was there in the *Gurukulas* and *Rishikulas* in ancient India, our modern students are suffering from irreparable damages and incurring permanent losses in their life and therefore, they need the said education most intensely and urgently, and that the said education is their "Greatest and Most Urgent Need of the hour"; and (iii) that Spiritual Literature can eminently meet the requirements of our modern students on life-building, character-building and man-making education, till such education is restored permanently in our schools, colleges and universities.

You have also come to know from the write-up on "Teaching Profession — Its True Dimensions" of Shri Swami

Sivachidananda Saraswati, contained in this book, inter alia, that:-

(i) Teachers ought to perform various kinds of charity or *Yajna* for their own personal benefits, because such charity or *Yajna* will bestow upon them good results according to the universal and immutable Law of Actions or *Karmas*, i.e. "as you sow, so shall you reap",

(ii) Performance of charity or *Yajna* carries great importance in this Iron Age or *Kali Yuga* and bestows immense benefits to the performers, as stated in our ancient Spiritual Scriptures and also as said by our *Rishis*, *Munis*, Saints and Sages,

(iii) Charity of Knowledge or *Jnana-Yajna* is the greatest charity or *shrestha yajna* amongst all kinds of *yajnas*; and that Teachers can easily perform such charity or *yajna* without expending money or material but only by devoting some extra time for their students, say, one or two hours per week,

(iv) Imparting of teachings to students by Teachers as their *Karma Yoga* or Yoga of Action leads in their life to attainment of the supreme goal of human life, that is, *Moksha* or Liberation of the Soul from the cycle of births and deaths or Merger/ Union of the individual Soul with the Supreme Soul or Self-realisation or God-realisation, for attainment of which only the Creator has gifted this precious and rare human birth to human beings; and that, this is in their greatest personal interest, highest welfare and supreme good.

You have also gone through the write-up "An Appeal to modern Teachers" of Shri Swami Sivachidananda Saraswati, wherein Shri Swamiji has most earnestly and fervently appealed you all to kindly consider his appeal deeply and seriously and consider to make it convenient to devote at least one extra hour per week and teach, informally, your students lessons on various topics of life-building, character-building and man-making

education willingly and heartily, in the larger interests of our students, our culture, our society and our nation; as well as in your own personal interest.

Revered Teachers ! You "make the life" of your students by imparting them education and therefore, you are the "Makers of the Students". You have been blessed by the Almighty Supreme Lord with teaching ability as well as great opportunity to impart teachings to your students. Therefore, you can easily impart, informally, teachings to your students on life-building, character-building and man-making education, the real education and the soul of study curriculum, as a matter of charity, without expending any money or material and without searching for students, the recipients of charity, elsewhere but only by devoting some extra time, say, one or two extra hours per week, for your students. Our students are also in the great and urgent need of life-building, character-building and man-making education in the absence of the same in our modern schools, colleges and universities; and that it is their "Greatest Need of the Hour". Therefore, this will be a "Great Students *Seva*", apart from your Greatest Charity of Knowledge.

Revered Teachers ! As you all are aware, students of today are the future citizens of the nation. In future, they will be in charge of various portfolios of the nation and will be responsible for the growth, development, prosperity and welfare of the nation. As such, they are the "Makers of the Nation". The quality of their lives will determine the quality of the life of the nation. Therefore, after being imparted teachings on life-building, character-building and man-making education, they can build their lives rightly so that they can be able to build the life of the nation rightly. Imparting of such education to students, therefore, will also be a "Great Nation Re-building Measure" and a "Great Nation *Seva*".

In view of the above, till our Governments restore life-

building, character-building and man-making education permanently in our schools, colleges and universities, I, most humbly, earnestly and fervently pray to all our revered Teachers, with folded hands, to most kindly consider to take the following actions:-

(i) To kindly consider to take one or more classes per week beyond office hours and impart teachings to students, informally, as extra curricular study, on the subject of "Life-building, character-building and man-making education" or "Life Building and Successful Living", or, in short, "Life Building Science" i.e. on good physical health, powerful mind, noble character or *satcharitra*, ethical conduct or *sadachara*, celibacy or *brahmacharya*, Indian Culture or *Bharatiya Sanskruti*, righteousness or religion or *dharma*, economic prosperity or *artha*, vital worldly desires or *kama*, spirituality or *aadhyatmikata* or *moksha*, etc., as their greatest charity of knowledge or greatest *Jnana Yajna*, and

(ii) To kindly consider to guide, inspire and encourage students to decide the right goals of their life, proceed in the right path of life, build their life rightly by laying a proper and strong foundation of life with good physical health, powerful mind, noble character or *satcharitra* and ethical conduct or *sadachara*, with strict observance of complete celibacy or *brahmacharya*; and by building the superstructure of their life completely, properly, strongly and nicely with achievement of righteousness or *dharma*, earning of money or *artha*, fulfillment of vital worldly desires or *kama* and attainment of spiritual illumination for liberation of the soul from the cycle of births and deaths or *Moksha*, which are the four grand goals of ideal human life, as stated in our ancient Spiritual Scriptures, and as said by our *Rishis*, *Munis*, Saints and Sages, and according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; and thereby, to live an ideal and

successful life, i.e. economically and materially prosperous as well as spiritually happy and peaceful life; and also to become real assets of their families, good members of our society and ideal citizens of our nation.

Revered Teachers ! Your small charity/sacrifice in imparting the aforesaid education to your students will definitely go a long way to dispel darkness and bring light in the personal lives of thousands and crores of students of our nation and also contribute greatly in re-building of our nation.

Revered Teachers ! After your retirement from the active service of teaching profession, you will be entering into the third stage of human life and living a life which is known as "*Vanaprastha Ashram*" life or retired life. During such life, we, with enough leisure time and vast professional experience and expertise, ought to render some selfless service or *paropakara* to the people of our society, as a part of performance of selfless charity or *yajna*, in our own personal interest. We also ought to render selfless service as a part of repayment of our debt to our society and our nation, because our society and our nation have contributed a lot in the growth, development, prosperity and welfare in our life in many ways and, therefore, we are indebted to our society and our nation.

I, therefore, most humbly, earnestly and fervently pray to all our revered Teachers, with folded hands, to kindly consider to continue, after retirement, as part of charity or *yajna* or selfless service or *paropakara* to the people of our society and our nation, imparting of life-building, character-building and man-making education, informally, to our students; and continue guiding, inspiring and encouraging them in the manner as stated above.

(Reproduced from the book "Teachers' Orientation Programme" (First Edition — 2022).

Teaching Materials on “Life-building, Character-building and Man-making Education” for use by our revered Teachers for imparting such education to their students

In the greatly-needy situation for imparting of "Life-building, Character-building and Man-making Education" to our modern students; and till the same is completely and permanently restored in the study curriculum for our students in our schools, colleges and universities, a new subject named "Life Building Science" covering various topics on "Life-building, Character-building and Man-making Education" has been conceived and designed; and two new books, viz. "Life Building Science" and "Youth ! Arise, Awake and Adopt the Right Path of Life" (in 16 volumes) on the said subject, as under, have been prepared for study by our modern students. Our revered Teachers can utilise the said two books as teaching materials for imparting, as extra-curriculum study beyond school hours, "Life-building, Character-building and Man-making Education" to their students.

The first book titled "Life Building Science" is a Text Book. It contains introductory write-ups, with simple meaning, necessity, importance, manner, benefits, source of knowledge, etc., in 24 lessons, on various topics, such as good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian Culture or Bharatiya Sanskruti, economic prosperity, vital worldly desires, righteousness, spiritual illumination, etc., of the said subject of "Life Building Science". Our revered Teachers can utilise this book for imparting introductory knowledge to our modern students

on various topics of the said subject of "Life-building, Character-building and Man-making Education". Those write-ups also seek to create necessary inquisitiveness and interest in the minds of our modern students, and encourage and inspire them to study the second book "Youth ! Arise, Awake and Adopt the Right Path of Life" (in 16 volumes), with due earnestness and great interest, in order to acquire detailed knowledge on each topic of the aforesaid subject.

The second book is titled "Youth ! Arise, Awake and Adopt the Right Path of Life". This book has been compiled in 16 volumes from Sivananda Literature or the books written by Swami Sivananda Saraswati, one of the great, spiritually illumined, God-realised, world renowned Saints of our modern time. This book contains detailed writings of Swami Sivananda Saraswati on various topics of the subject of "Life-building, Character-building and Man-making Education". Those topics include, amongst others, good physical health, powerful mind, noble character, ethical conduct, celibacy, Indian Culture or Bharatiya Sanskruti, economic prosperity, vital worldly desires, righteousness, spiritual illumination, etc. This book also contains some write-ups of Swami Chidananda Saraswati, the illustrious disciple of Swami Sivananda Saraswati and another great, spiritually illumined, God-realised, world renowned Saint of our modern time.

This book of compilation is a comprehensive, self-contained, all-inclusive and encyclopedic book on the said subject of "Life-building, Character-building and Man-making Education", or, in short, "Life Building Science". Our revered Teachers can utilise this book for imparting detailed knowledge on the said topics to our modern students. They can use this book in two ways. First, after completion

of imparting of introductory teachings on all lessons of the above book "Life Building Science", they can take further classes and impart detailed teachings on all those 24 lessons by using this book. Second, if they can not do so, then they can recommend to their students to self-study each lesson of this book of compilation after completion of imparting of introductory teaching on each lesson of the above book "Life Building Science".

(Presently, these two books are not available in the market as priced publications. Hence, our revered Teachers can utilise the soft copies of the these two books, viz. "Life Building Science" and "Youth ! Arise, Awake and Adopt the Right Path of Life" (in 16 volumes) in the internet archive, free of cost, by (1) accessing internet through any browser, (2) logging in <archive.org>, (3) clicking <Advance Search> (A box of fields will appear on the screen), (4) typing <Mohan Lal Agrawal> in the field "Creator", (5) clicking <Search>. Now, the said two books in PDF format will be displayed.)

After completion of imparting of teachings on the lessons of the above two books "Life Building Science" and "Youth ! Arise, Awake and Adopt the Right Path of Life", our revered Teachers may advise their students to self-study the topic-wise books of Swami Sivananda Saraswati, as listed in the earlier write-up on "Great Relevance of Sivananda Literature in "Life-building, Character-building and Man-making Education" for our Modern Students", in order to acquire further/ specialised knowledge on various topics of the subject of "Life-building, Character-building and Man-making Education".

— Mohan Lal Agrawal

PART - E

Messages of His Holiness
Shri Swami Sivananda Saraswati to
Modern Teachers and Professors;
and Schools, Colleges and
Universities Authorities

Message of Swami Sivananda Saraswati to modern Teachers and Professors

TO PRINCIPALS AND HEADMASTERS

Owing to the influence of dark, antagonistic materialistic forces, most of the students of the present day have become irreligious. There is no moral culture in them. They have no proper understanding of the principle of Brahmacharya and right living. Hence they suffer much when they come out to face the battles of life.

A great onerous duty rests with the teachers and professors in training the students in the path of Sadachara (right conduct) and moulding their character properly. They themselves should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind.

Before taking to the profession of a teacher, you should feel the high responsibility of your position in the educational life. Mere intellectual achievement in the art of delivering dry lectures alone will not suffice. This alone will not adorn a professor or a teacher.

The students are the future hope and glory of the world. They are bulwark of the state. If they are moulded properly, you will be doing the greatest good. This itself is a great Yoga for you.

You will be doing immense good to them if you introduce some of the religious books for their compulsory study. It will bring moral and spiritual regeneration amongst the youth.

It is your duty to explain to the boys the importance of Brahmacharya and the evil effects of an immoral life and to instruct them in the various methods by which they can preserve the vital Veerya, the soul-force that is hidden in them.

The future destiny of the world rests with you and your students. If you train them in the right direction, in the right path of righteousness, the world will be filled with ideal citizens, Yogins and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

O Teachers and Professors! Wake up now. Train the students in the path of Brahmacharya, righteousness and morality. Do not neglect this divine work. You are morally responsible for this onerous work. Let them study some religious books on Yoga, Bhakti, Philosophy and Vedanta. Teach them Gita, Ramayana, Bhagavata and other Scriptures. Let them know the sublime truths of the ancient Rishis and seers. You can have Self realisation if you take up this work in right earnest. Be true and sincere. Open your eyes now.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of the Lord be upon them! Glory to such ideal teachers, professors and students!

X X X X X

"The religious sense must be ingrained in all teachers; only then will they be able to train the students in the right way. A virtuous and religious teacher alone can produce a virtuous and religious student."

X X X X X

"The professors must be ethical, religious and spiritual. Then alone is there a chance of improving university education."

X X X X X

".... The teacher should possess some measure of selflessness and responsibility for the welfare of the student. The teaching profession should not be commercially motivated. The relationship of father and son should exist between the teacher and student. Then only can real knowledge be imparted by the teacher."

Message of Swami Sivananda Saraswati to modern Schools, Colleges and Universities Authorities

IDEAL OF EDUCATION

"The ideal of education is man-making, character-making. Education develops the intelligence and trains the emotions. It must give one a sterling character. Without character all else is of no avail. No education, which neglects the important aspects of the human life, is complete and worth its name. Education must develop one's personality, initiative, courage, qualities of heart and good manners.

Education also means training the students to behave properly, to practice self-restraint, to serve humanity, and to love God. Character is destiny. Therefore build up your character. You cannot have a great nation with men of low character. Real education is education of man as man. Education should prepare the students to be truthful, humble, pure, courageous, self-controlled, compassionate. It should instill in their hearts the ideal of selflessness.

A well-adjusted and balanced study of the fundamental human nature should constitute a part of education. The concept of education is not static. One must move with the time. There should be necessary adjustment to the changing conditions of society, and the outlook should always be kept progressive. Science and technology should have equal status with the humanities. One must live in the present with eyes to the future, and be imbued by a persevering zest to progress rapidly, rather than vaingloriously ruminate over a bygone past while doing nothing to better one's lot."

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In view of such a mission and for an all-round, well-founded development of the Indian life, it is time one learnt the

essentials for bringing about a complete reorientation of our educational system, and one should bear in mind that education, bereft of an inspiration from the knowledge of the spiritual values, can easily mar, not only individual lives, but the future of the whole nation. Weakness towards totalitarian baits, infatuation for glib slogans, impractical idealism at the expense of national interests, have already done considerable harm. The people must wake up to the dangers of national betrayal from harmful elements among themselves.

It is the duty of the educational authorities, the public at large, to see that the students are not led astray by false doctrines of oppression and regimentation of thought. The demagogues of materialism, whose roots lie, not in the soil of the nation, but elsewhere, can never serve the interests of the people. The vainglorious, the timid, who revel in unrealistic slogans and personal addiction to foreign, Godless dogmas, can never give the right leadership to the people. The students must wake up to their responsibility of being Indians first, as upholders of their integral culture, of Dharma, of justice, truth and love, of spiritual values."

NEED OF THE HOUR

"For this, religious education is essential. The most urgent need today is to introduce in our schools and colleges progressive religious education. By all means let us avoid sectarian dogmas. But on that account religion should not be left out of our educational institutions. Select such texts as would instill in the minds of the youth healthy ideas, and would enable them to grow into real men and women. Real religion is universal. If the youth is taught that fundamentally he is one with all his brethren all over the world, that the one soul pervades all beings- Eko devah sarva-bhuteshu gudhah, sarva-vyapee sarva-bhutantarrantma- you would then have effectively sown the seed of harmony, peace and brotherhood.

Real religion is selflessness. To live for the sake of the

Lord's creation is divine life. The spirit of selflessness should take possession of every fibre of every Indian. Then will India regain her glorious position of spiritual eminence which she occupied in the days of yore. Her life-breath has always been Yoga and spirituality. That is our heritage, a very rich heritage."

FOUNDATION OF EDUCATION

"Education loses all its value if it does not have ethical discipline and spiritual culture as its foundation. Education is introduction to life. It must certainly be non-sectarian. It must surely aim at cultivating fellow-feeling and brotherhood among students belonging to different communities. Religious sectarianism should not be taught in schools and colleges. But on that account do not neglect the spiritual side. This is most important.

Owing to the influence of dark, antagonistic, materialistic forces, most of the students of the present day turn out to be spiritual bankrupts. There is no moral culture in them. They have no understanding of the principles of Brahmacharya and right living. Hence they suffer much when they come out of the university and face the stark realities of life. They have no spiritual basis, which alone will enable them to face the problems and win the daily battle of life with balanced mind, sturdy heart and strength of will.

The soul is the root. The mind is the trunk. The body constitutes the leaves. The leaves are no doubt important; they gather the sun's rays for the entire tree. The trunk is equally important; perhaps more. But if the root is not watered, neither would survive for long. That system of education does more disservice than service to man, which does not seek to appease the spiritual hunger of man, whatever else it achieves."

BLEND THE SACRED AND THE SECULAR

"No doubt secular education is necessary. The scientist, too, are Raja Yogins. They have great power of concentration.

They too, enjoy flashes of intuition. They are all assistants to Brahma and Vishvakarma. They create a new world within a short time. They have produced marvels in the field of science. We enjoy great comforts and conveniences on account of their genius and inventions. People have to live in this world. For that a knowledge of technology, engineering and other science is necessary. You have to earn your daily bread. For that secular education is necessary.

But, remember: man does not live by bread alone. There is something greater than all this. These are all of secondary importance. Remember: *Yo vai bhuma tat sukham, na alpe sukham asti*. In the Infinite alone is bliss, not in these perishable objects. Side by side, with your other activities, you should study Brahma Vidya. Side by side, with your textbooks, you should study Gita and Upanishads.

For, your goal is not to die like a worm after a brief life herein this earth. Your goal is to attain Self-realisation. That only will make you a King of kings, Emperor of emperors, Shah of shahs. Immortality is not attained by proficiency in mundane learning. *Na karmana na prajaya dhanena tyagenaike amritatvamanashuh* - not by actions, nor by progeny, nor by wealth, but by renunciation alone is immortality attained.

A man of noble traits and good character possesses a tremendous personality. Change your thoughts and aspirations; your character will also change. New, healthy, strong, virtuous habits, will replace old, morbid, abnormal, vicious habits. Character is the garb of saintliness. Build up your character. This will ensure your success in life."

CALIBRE OF REAL EDUCATION

"India, is the land of sages and saints, of Knowledge and Wisdom. It is a land that bears the imprint of spiritual culture. It is the spiritual quality of the people of ancient India that made the country great. Spiritual culture presupposes real education,

which means education of the inner nature of man.

There exists a wide gulf of difference between our forefathers and ourselves. Engaged in Brahma Vichara, they led the people towards perfection and spiritual glory. But today the Indian is groping in darkness, priding in his past glories and imbibing a civilization which will not really benefit him. He has fallen a victim to the luring baits of Maya. He has ignored the culture and civilization which won him name and fame in the past. This condition should change, and it will, if only the people are provided with a perfect system of education.

Real education arises out of cultivating the divine attributes like truthfulness, non-violence, tolerance, mercy, sympathy, courage, perseverance and strength of will. Real education teaches you to practise right conduct, right thinking, right living, right action and self-sacrifice. Real education infuses into you love and devotion to God. Real education inspires you and goads you towards perfection of character. Real education bestows on you true knowledge, Knowledge of the Self, Knowledge of Brahman, and feeds you with the Nectar of Immortal Bliss.

The youth of the land, the future citizens of our country, should be given that type of education which alone will inspire them to follow the foot-prints of the forefathers, to regain the glory of India. The education they are being given now is not satisfactory. The schools should be modelled on the lines of the ancient Gurukulas, suited to modern conditions, where the student was taught not only bookish facts but also made to cultivate sterling qualities, noble virtues and right-thinking. It is this education that made them ideal, exemplary figures.

Faith in God and love and devotion to Him forms the basis of real education. The God-fearing man should possess noble virtues. Love should be instilled in the hearts of the children. Then, and then alone, will they grow into mighty moral and intellectual giants. Then alone can they become dynamic repositories of knowledge and wisdom. Then alone can they

lead others towards God.

That system of education does more disservice than service to man which does not cater to the spiritual needs of man, which does not seek to appease the spiritual hunger of man, whatever else it achieves."

EDUCATION FOR PERFECTION

"The vital need of the hour is the real education of students who are the worthy future citizens, who are the hope and glory of the country, who shall be the physicians to minister to the sore heart of the nation, who shall be masters of themselves, who shall sow the seeds of peace and abundance, harmony and happiness, unity and brotherhood. Education has been well said to be the process of finding of the divine perfection which is already in man. It is meant to universalize the self and not to thicken egotism and self-consciousness. The ideal in education is the integral development in the students of the multiple facets of human life. It has to prepare the students for perfection in every walk of living. The purpose of true education should be to enlighten humanity, to destroy the lower nature in man, to better the social order, to promote human well-being by training the students both for external achievement and for internal attainment. The consummation and test of true education are to be found in the all-round development of the faculties of knowledge, of love and service.

It is only the students who have disciplined their lives in academic centres, who have cultivated gentleness of spirit, acquired strength and fineness of character and dedicated their lives to the cause of unearthing the eternal verities, that can achieve the common brotherhood of mankind, universal peace and harmony. It is only the students whom the universities have equipped with the method of unfolding their intrinsic abilities or genius in the physical and mental and spiritual fields through a scientific scheme of the right kind of education, that will be able to build a mighty nation and accelerate the spiritual

evolution of humanity as a whole.

Educational centres should not impart mere vocational and technological education but must provide means for an all-round, harmonious development of the entire personality. The schools, colleges and universities should, besides turning students into leaders and statesmen, scientists and scholars, soldiers, politicians and adepts in every field of life, transform them into saints and sages, philosophers and seers. Books that are best calculated to furnish the students with lessons on sweetness of deportment, spirit of sacrifice, control of self, purity of heart and integrity of nature, should be prescribed and made available. The making of man into a perfect, integrated being and real, systematic, enlightening education are not different; indeed, they are inseparable. The objective should be not a mere training of the intellect but an illumination of the very being and stuff of the individual."

EDUCATIONAL REFORM IN INDIA

India in the days of yore was the World-Preceptor; Her life-breath has always been Yoga and spirituality. That is our heritage, a very rich heritage! It is not that Indians are deficient in any sense that accounts for slower infiltration into India of western scientific or materialistic thoughts. It is her spiritual background that has consistently revolted against the material or scientific colouring that now then tried to mar the grandeur of her nationhood. Nevertheless, the havoc that has already been done by science or the so-called Western civilisation is great.

I have always considered that the main thing to do now is to introduce in our schools and colleges spiritual or religious texts (I do not mean by this dogmatic or bigoted ones) which would instill in the mind of the youth healthy ideas and would enable them to grow into real men. Real religion I have always held is universal; there is absolutely no quarrel about that. Only dogmatic or ritualistic portion, nay, not even that; it is only the

superfluous base aversion which has grown round each religion as mushrooms eclipsing the very sun of Truth which every Prophet has revealed and that has occasioned all the religious conflicts. If the youth is taught that fundamentally he is one with all his brethren all over the world, that in fact, he shares the same soul with the crawling worm, creeping insect, cooing bird and the barking beast, we would then effectively have sown the seed of harmony, peace and brotherhood: not till then.

Real religion is selflessness. To live for the sake of the Lord's Creation is Divine Life. The spirit of selflessness should take possession of every fibre of every Indian. Then will India have deserved the political emancipation that she has won.

The gospel of selflessness appeals more easily and more quickly to a woman than to a man. She is by nature more spiritual and selfless. Love, kindness, tolerance, sympathy, understanding and most of the Daivi Sampattis are within her from birth. Indian woman is modest and unassuming. Arrogance and promiscuity are unknown to her that is why every saint-including Gandhiji-has spoken very highly of her.

If the law does not permit of imparting religious instructions in Schools, this should be done as a part of the extra curriculum-education. There should be regular study of the Gita by the students themselves assisted by some teachers who should be well-versed in Gita. Gita consists the essence of spirituality: and Gita has been acclaimed a universal scripture.

Students should be encouraged to undertake "constructive work" according to the Gandhian plan. They should, say on Sundays, visit the neighbouring villages, instruct the people in hygiene, health, etc., demonstrate the principles to them by their own actions and render such other services to the poor. Medical students might also take the opportunity of administering medical aid to the suffering.

I have always laid greatest emphasis on the reformation of the individual, and when he is reformed, the entire nation is

automatically reformed. Let each student embody in himself the teachings of the Gita. Let each boy and girl become perfect.

Oh! India, the Beloved Mother, our Mother, the Creator, and nourisher — she will be proud of her children. Once again she will rise from the slumber into which her indolent sons and daughters have thrown her down; once again she will sound the clarion call of spirituality and awaken the entire world. But we should instill love, selflessness, harmony and brotherhood in her children. The task is very big; but we have the Lord behind us. His will be done!

THE NEED FOR CULTURAL EDUCATION

The vital need of the hour is the real education of students who are the worthy future citizens, who are the hope and glory of the country, who shall be the physicians to minister to the sore heart of the nation, who shall be masters of themselves and sow the seeds of peace and abundance, harmony and happiness, unity and brotherhood. Education has been well-said to be the process of the finding of the divine perfection which is already in man. It is meant to universalise the self and not to thicken egotism and self-consciousness. The ideal in education is the integral development in the students of the multiple facets of human life. It has to prepare the students for perfection in every walk of living. The purpose of true education should be to enlighten humanity, to destroy the lower nature in man, to better the social order, to promote human well being by training the students both for external achievement and for internal attainment. The consummation and test of true education are to be found in all-round development of the faculties of knowledge, of love and service.

It is only students who have disciplined their lives in academical centres, who have cultivated gentleness of spirit, acquired strength and fineness of character and dedicate their lives to the cause of unearthing the eternal verities that can achieve the common brotherhood, universal peace and harmony.

It is only students whom the universities have equipped with the method of unfolding their intrinsic abilities or genius in the physical, mental and spiritual fields through a scientific scheme of the right kind of education, that will be able to build a mighty nation and accelerate the spiritual evolution of humanity as a whole.

Education centres should not impart mere vocational education, but must provide means for an all-round, harmonious development of the entire personality. The schools, colleges and universities should, besides turning students into leaders and statesmen, scientists and scholars, soldiers, politicians and adepts in every field of life, transform them into saints and sages, philosophers and seers. A thorough change in the present-day curriculum of educational institutions is the utmost pressing necessity. Books that are best calculated to furnish the students with lessons on sweetness of deportment, spirit of sacrifice, control of self, purity of heart and integrity of nature should be prescribed and made available. The making of man into a perfect, integrated being and real systematic, enlightening education are not different, indeed, they are inseparable. The objective should be not a mere training of the intellect, but an illumination of the very being and stuff of the individual. May the student population be exalted in moral excellence, truth and purity, learning and wisdom, culture and religion, spirit of service and self-abnegation, strength of character and will!

REORIENTATION OF EDUCATION

"Reorientation of our education system is overdue. India's educational ideals are in ferment today. Our schools and colleges have become shops of profit and loss. Our graduates run after money, power, comforts, honour and titles. The mind of the youth is corrupted by much undesirable influences. Education does not make the students self-reliant, courteous, self-supporting and optimistic. It does not give him a sense of responsibility. The procedure of education according to the

aptitude and the calibre of the student is conspicuous by its absence. Students are exploited by politicians. There is a morbid craving for upholding so-called rights more than a sense of responsibility. Hooliganism has become the hallmark of student-life.

Students are the builders of the nation of tomorrow. The life of a student is a preparation for shouldering great responsibilities in the future. Let the students understand this well. Let them discipline themselves first. Let the voice of the schools and colleges be of sympathy, service, discipline, culture and fellowship. Let the teachers and professors prove their worthiness. The cultural regeneration of the individuals, particularly the younger generation, is the betterment of the whole nation."

(Source — "Religious Education" and "Moral and Spiritual Regeneration in the World written by H.H. Shri Swami Sivananda Saraswati")

PART - F
A Booklet on the Benefits of
Sivananda Literature for
Modern Students

The Booklet
“STUDENTS, SPIRITUAL
LITERATURE AND SIVANANDA”
(By Sri Swami Chidananda)
is reproduced hereunder
PUBLISHERS’ NOTE

Swami Sivananda’s name has become synonymous with the dissemination of spiritual knowledge. Illustrious author of over 300 books, Swamiji has endeared himself to all humanity through his catholic teachings spiced with love and understanding. Swami Sivananda takes a special interest in the younger generation. During his all-India tour in 1950, he gave preference to schools, colleges and universities for lecturing and demonstration of Yoga exercises. Unlike platform orators, Swamiji does not rest content merely with saying that the youth is the hope of tomorrow; he works day and night to mould the younger generation into future citizens. “Students are moulded to the education they receive,” says Swamiji. At a time when education in this country has lost much of its meaning by its being devoid of man-making spiritual content, Sivananda Literature comes as a God-sent boon to the student community. No one, perhaps, is better qualified to advise the students and command their love and reverence than Swami Sivananda, because Swamiji speaks not as a Master, but as a friend and well-wisher. Says he: “I speak as your humble Sevak and ‘Hitakankshi’. Whatever I say, I say by way of friendship and you have to act upon it after hearing me. Please accept this as a gift and make it your own.” Gurudev’s gift, not only to youth but to the whole mankind, is his literature, sweet and sublime, vast and luminous—the Divine Literature in commemoration of which the Sivananda Literature Festival is being celebrated today (July 20, 1959) throughout the whole world.

Millions the world over have benefited materially and spiritually through the study of Swamiji's life-transforming works. Thousands have personally visited the master and have had the benefit of his Darshan and personal instructions. One such blessed soul is Sri Venu (son of Sri S.K. Guptaji, Executive Engineer, Patiala). Soon after the schools closed early this summer, Sri Venu came straight to Shivanandanagar to 'enjoy' his vacation with Satgurudev. An unusual way, indeed, for a modern student to enjoy his vacation! Asked what brought him here, Sri Venu was quick to reply: "I find peace in the atmosphere here." A robust intelligence and an innate cheerfulness coupled with the seriousness of a Sadhaka and an unshakable faith in his Satguru and his teachings made it possible for this young student-disciple of Swamiji to make remarkable progress in the study and practice of Yoga and Vedanta during the short spell of two months he stayed in the Ashram.

On the eve of his return home, Sri Venu heard of the Sivananda Literature Festival. The idea of a 'Literature Festival' was novel to him and it evoked in his inquisitive, youthful mind a series of questions pertaining to the study of literature, the choice of books, the benefits of Svadhyaya and so on; and, he approached Swami Chidanandaji to know more on the subject. The following pages record the conversation that followed, a conversation that abounds with useful and practical suggestions for students by Swami Chidanandaji. Added at the end is a Select Bibliography for students of Sivananda Literature.

The credit of sponsoring this beautiful publication goes to Swami Brahmajnanananda (Rudrani Mataji) and Sneha Gandotra Mataji of Dehra Dun.

- THE DIVINE LIFE SOCIETY

BE THOU A RADIANT TORCH-BEARER

*(Message from Parama Pujya Sri Swami Sivanandaji
Maharaj of Rishikesh for the celebrations of the Sivananda
Literature Festival at Patiala, Punjab)*

Children of Immortal Light!

Om Tat Sat. Sat Shiri Akal. All glory to the Supreme Paramatman, who is the Light of this universe, the inner Light that shines in your heart and the great Light Atmajnana that illumines the Jiva and bestows to it freedom and Immortality.

It is with immense joy that I send this holy message upon the happy occasion of this festival that you are all celebrating to honour and glorify spiritual literature. I rejoice to be in your midst in spirit and take part in this holy Utsav. The spiritual and Dharmic literature of every country and race is its most treasured and greatest wealth. The beloved culture and civilisation of each country is based upon the noble ideals expounded to it in its scriptures and its spiritual literature. This literature therefore forms the most important heritage of the country. The life of the people gets its strength and inspiration from this fountain source of its culture. Without such spiritual literature, darkness will prevail on the earth. Dharma and spiritual books are like God's own light in this world of man.

Spiritual books show the path of light. They guide you along the way of righteousness and Dharma. They lead you to happiness, peace, true prosperity and success. They are a treasure-house of invaluable teachings that bring about supreme blessedness and joy in your life. They contain words of power that lift you to noble heights and transform your lives. They inspire you to help you to overcome weakness and evil, and fill your life with virtue and goodness. They make you an ideal person full of goodness, purity, truth, faith, devotion and Paropakara. They contain spiritual force and Divine power. They

are God's boon to humanity. They are the greatest need of today when the world is suffering due to its going to wrong path and neglect of faith, devotion and worship.

This Festival which glorifies and honours such holy literature and spiritual books serves an important and significant purpose. It draws the attention of all people to this treasure that they have within easy reach. It introduces them to their real friend-in-need and companion in life who will always guide them from day to day giving strength and consolation and light. It also effectively awakens them to the rich heritage that they possess and the great and lofty use they can make of it and attain true peace, happiness and success in life. A festival like this is therefore a rare blessing and a unique good fortune to all citizens of the place. It brings a new light and a new uplifting and ennobling power into their lives.

Young Sri Venu is heralding a new dawn in the city of Patiala and causing a unique awakening through this literature Festival. Venu is a worthy son of a most worthy father. Sri S.K. Guptaji is an ideal Grihastha-Sadhaka and "like father like son" is proved true in regard to Venu who is a philanthropist and saint in the making. He is keenly interested in leading an ideal student-life and in spreading the sublime Gospel of Divine Life and Ideal Sadachara amongst all the student-world. This is a noble attitude indeed. May God bless him with all progress, prosperity and success! He has the inspiring example, practical guidance and the blessings of his noble father.

Blessed Children of Divinity! beloved citizens of Patiala, arise and awake unto this new spiritual dawn! Behold the sun of DIVINE LIFE upon the joyous horizon. March rejoicingly upon the path of Yoga and Vedanta which leads to infinite happiness. Embrace spirituality. Practise Purity. Develop nobility. Do Charity. And attain Divinity. Draw inspiration from the saints and sages by regular daily study of their spiritual books.

Read spiritual literature systematically without fail just as you take food daily. Such reading and daily study will prove to be your most profitable occupation. It will enrich your lives here with peace, poise and joy. It will bestow the highest Wealth of all wealths by conferring upon you divine realisation!

May Peace and Bliss be unto you all!

1959

Sivananda

STUDENTS, SPIRITUAL LITERATURE AND SIVANANDA

1. SPIRITUAL BOOKS AND THEIR BENEFITS

Ques: What is meant by ‘Spiritual Literature’, Swamiji? What benefits can students derive by studying such literature?

Ans: By ‘Spiritual Literature’ is meant not only standard works like the Ramayana, the Mahabharata and the Bhagavad Gita, but also all those writings of saints and sages, all those works by men of Godly wisdom which uplift the reader, help him to lead a better life and take him nearer to God. By reading such literature, students will derive wonderful benefits. The elevating ideas contained in such literature will inspire them and make a lasting impression on their adolescent minds so that their whole mode of thinking and living will be shaped on a noble, divine pattern. They will develop the ability to think rightly and act rightly.

Secondly, study keeps your mind occupied. You should never be idle. Haven’t you heard the saying, “Idle brain is devil’s workshop”? If you sit idle or if you read the wrong type of literature like novels and comics, your mind will be assailed by a whole host of debasing thoughts and these will go on developing. Bad thoughts will lead you, in course of time, to bad ways of living and you will become miserable. That is why you should always read elevating, noble literature.

Thirdly, constant study develops your mental capacity and power of grasping finer ideas. You will develop a high degree of concentration which will help you in whatever profession you may choose in later life.

Fourthly, you must remember that books are a mine of knowledge and knowledge is power. For instance, by reading books like “First Aid” and “Home Remedies,” you can equip yourself with useful knowledge and serve poor people in distress.

Further, books containing noble thoughts, ideas and living lessons from inspiring lives are in the nature of invaluable food for thought. They provide ethical and spiritual nourishment to all persons, old and young alike. Thoughts and ideas mould a person's character. You all know the great law that as a man thinks so does he become. Thus, by regularly reading pure and great books written by noble and godly persons, the mind is filled with pure and sublime ideas. These help to transform you into noble persons with lofty character and godly nature.

Thus study of such books becomes the basis of a noble and glorious life.

2. HOLY AUTHORS

Ques: Who is authorised to write Spiritual Literature?

Ans: Not all are authorised to write Spiritual Literature, for if they would say something wrong, there is the danger that the reader might be misled into following the wrong advice. You must remember that with the masses the printed word goes for Biblical Truth. It is only the God-realised Sage, who has all the weight of Divine Authority behind him, who is competent to write spiritual literature. It is also permissible for advanced Sadhakas, those who practise what they say, to write about spiritual matters.

Apart from this type of spiritual literature, there is however the permanent treasure-house of divine wisdom in the form of the great scriptures which are the wealth of all mankind. The Upanishads, the Gita, the Bible, the Koran, the Gathas of Zarathustra, the Ramayana, etc., form such lofty literature to which everyone can turn for daily inspiration and draw strength, light and guidance.

Sages of personal spiritual Realisation and practical Wisdom like our Sat Gurudev Swami Sivanandaji Maharaj are the most eminently authorised persons to write spiritual literature.

3. TRANSFORMING POWER OF DAILY STUDY

Ques: How do spiritual books transform the life of a man?

Ans: Spiritual books transform the life of a man by imparting true knowledge and opening his eyes to the true purpose of life. Let me explain what I mean.

These days, even when a man passes his M.A., he is ignorant of the real purpose of life. He takes a degree merely to get a petty job and an income. Then, he marries and begets children. Some people, dissatisfied still, divorce their first wives and marry again. The foolish man thus searches in vain for happiness in wealth and women, without understanding that both wealth and women are perishable. Spiritual books tell such a person that lasting happiness cannot be had in perishable objects but can be had only in God. They will point out that real life consists not just in eating, drinking and sleeping. Even animals perform these functions. Man has a far higher purpose in life. It is man's privilege to seek and achieve perfection through God-realisation. Spiritual books, by pointing out to you the purpose of life, by pointing out what is right and what is wrong, by suggesting various practical means of moulding your life on the pattern of great spiritual heroes, help you to shed vices, develop virtues and build up a noble personality.

They teach you to make a success of your life by living for the true goal of existence. They endow your life with a rich meaning and save you from the temptations of petty and base things by constantly keeping before your vision the inspiring picture of a high ideal. These spiritual books contain words of authority and power derived from a higher source and this infuses the sincere reader with inner strength and provides him with a powerful urge towards a progressively nobler and better life. Thus, though silent, they are yet dynamic life-transformers. Throughout the history of this world, spiritual books have played a distinct role in moulding the characters and personalities of

great leaders of mankind, in all fields of life. Sivaji, Abraham Lincoln, Gandhiji are some of the standing examples. The influence exerted by great books upon the lives of men is an undeniable positive factor in human progress.

4. MOULDER OF STUDENTS

Ques: How far will Sivananda Literature help to mould students' thoughts?

Ans: Spiritual literature always helps and elevates—not only students, but everyone. The mind needs food just as much as the body does. If cattle are fed on good prepared food in the cow-shed, they will no longer go out to graze on rubbish. Even so, if the mind is fed on good thoughts contained in spiritual literature, they will no longer entertain a taste for cheap literature.

You must, however, notice one point. While spiritual literature always helps, the extent to which it benefits a man depends upon the man himself. You will be benefited to the extent to which you already possess a moral character, have a liking for spiritual subjects and have faith in the book and its author. What is true of spiritual literature, in general, is true of Sivananda Literature also. In addition, Sivananda Literature has the quality of converting even sinners and atheists; this is because of the Divine powers of the writer. It is because Swamiji's appeal is forceful, His style is simple. He directly addresses the reader and thus touches his heart with his rousing divine message. He shows practical ways and means of overcoming impurity and evil and becoming divine. He infuses confidence, optimism and inspiration into you. He speaks to students from their own level and counsels them as their friend and well-wisher. He always takes the positive course of encouraging them and infusing new hope and optimism into them. He seldom takes the condemnatory attitude. Hence his books appeal to the youth and are effective in moulding their thoughts and conduct.

5. REAL WEALTH OF MANKIND

Ques: Is it true that Swami Sivananda's works have enriched the world's spiritual literature?

Ans: Absolutely. Gurudev's works are so many gems added to the spiritual literature of the world. Swami Sivananda, being a God-realised Soul, whatever flows out of his pen turns out to be spiritual literature of the highest order. Sivananda Literature has come as a God-sent gift at a time when the world is passing through a severe crisis in values. You will appreciate that Gurudev's message of "Serve, Love, Give, Purify, Meditate, Realise," beautifully amplified in his numerous works, is a valuable addition to the spiritual values of the world's religions.

The especial way in which Swami Sivananda has enriched the world's spiritual literature is through his simple and lucid presentation of even abstruse and subtle philosophical truths, by his interpretation of the true spiritual import of religious teachings in a manner suitable to and acceptable to the modern man and by his bringing out the fundamental essentials of spirituality from amidst a vast mass of non-essentials. He has given the gospel of practical religion, active Dharma and the universality of the Divine Life underlying all religions and scriptures.

Some may say, "There are already many religious and spiritual books. Where comes the question of additional enrichment of existing literature?" But, the fact is that Swamiji's excellent spiritual literature has come as a direct God-sent gift to meet one of the greatest needs of our modern times. Perhaps at no time in the past has mankind stood in greater and pressing need of literature like Gurudev's writings. Almost all religious literature in their original are archaic in style; moreover, they are written many a time in obscure and allegorical language whose meaning is not immediately perceptible. Thus, they are not of much effective use to the vast mass of mankind. Moreover,

the traditional method of presentation of ethical and spiritual truths was such that the essential teachings were surrounded and almost buried under a whole mass of non-essential, and sometimes irrelevant detail, that to the normal reader they were inaccessible. These non-essential details swelled the size of the scripture to such an extent that the very size frightened the ordinary man away from their perusal. Modern man had hardly time even for his routine personal hygiene, food and rest etc. Such being the situation, Swami Sivananda has enriched the spiritual literature of the world by culling out the most precious essence from the ocean of scriptural writings and presenting them to modern mankind in a modern language, in simple style and in a direct and forceful manner, peculiarly all his own. Also, his writings spotlight the practical aspects of religion and spiritual science. Thus, his books tell you not so much what you should believe in or what you should merely know, but they tell you in an emphatic and a powerful manner what you should be, what you should do and how you should live your life. His writings expound practical spirituality and living religion. This is one of the special reasons why Swamiji's books constitute a distinct enrichment of the world's spiritual literature.

6. BOOKS TO BEGIN WITH

Ques: What books should I take up to begin with, Swamiji?

Ans: Always choose those books which inspire noble feelings in you, which bring new, uplifting ideas to your mind. By reading a book, you should always become better. The book should always take you higher and higher, in every way. Again, read those books which add to your fund of real, useful knowledge. Read the Ramayana and the Mahabharata. They are full of morals and inspiring stories. Read abridged editions, if you have no time for the originals. Read some of the books written by Guru Maharaj. He gives the essence of religion in simple language. As you know, he has written many books specially

for young boys and girls. Read his “Ethical Teachings,” “Sure Ways for Success in Life and God-realisation,” “Practice of Brahmacharya,” “Students’ Success in Life,” “Divine Stories,” “Divine Life for Children,” “Gita for the Young,” “Gita Essence for Children” etc. Study his works on Mind Control and the Cultivation of Virtues. You will be immensely benefited.

7. SECRET OF SVADHYAYA

Ques: What is the benefit of reading books like the Ramayana and the Gita, again and again, every day, Swamiji?

Ans: I shall tell you why repeated Svadhyaya or study of spiritual literature is necessary. You will understand it better if I give you an illustration. Take a nail and try to hammer it somewhere, in one stroke. The whole of the nail will not go in. You will have to hit it repeatedly, several times before it gets in well. Also if you wish your body to grow or a plant to grow you don’t simply feed or water it once and sit quiet. You have to take nourishment daily. You water the plant daily. You do this day after day without fail. Similar is the case with study of spiritual literature. It is only by daily reading that the ideas will get deeper and deeper into our mind. The mind will be gradually purified. Study of sacred scriptures like the Gita set up beneficial vibrations and thought-currents in your mind. They will shape your life nicely and you will also gradually become a hero like Arjuna or Bhishma or Hanuman by constantly dwelling on their noble virtues. Even if you read these holy scriptures without understanding their meaning, the atmosphere wherein you read them will be purified—just as a cheerful atmosphere is created when you meet your friends and exchange some words of greeting which may not have any significant meaning. Reading of scriptures is always good and when it is done with a knowledge of the meaning, the benefits are increased manifold.

Moreover, as you breathe fresh air regularly, constantly and continuously in order to sustain your Prana and similarly

eat food daily month after month, and year after year in order to nourish your physical body, even so you must understand that the moral and the spiritual being of man need to be given their own nourishment. Devotional and spiritual practices are the indispensable nourishment for our soul. They form the essential spiritual sustenance to the inner being. Man is not merely a physical body and animal activity. He is an ethical being and his essential nature is Divine Consciousness. To nourish these latter, higher aspects, to develop and strengthen them and to attain perfection the inner spiritual life is very necessary. Svadhyaya or daily reading of spiritual books forms an important and indispensable item in this inner spiritual life. By such reading and study, there is a daily intake of noble, pure, elevating and inspiring spiritual ideas. These ideas are an effective safeguard to prevent the mind succumbing to temptations or sliding down from its true ideals. They help most effectively to keep the heart and mind ever uplifted and highly pure and in an inspired state. They infuse the person with moral and spiritual strength, make life sublime and ultimately lead to all-round perfection in life.

8. ADVICE ON STUDY

Ques: Swamiji, how many hours daily would you advise me to devote to the study of spiritual literature?

Ans: Obviously, students cannot devote much time for reading outside of their own school texts. While a retired man can possibly spare six or seven hours for daily Svadhyaya, you might try to set aside at least a couple of hours every day for this purpose. Of course, you will be able to read more in your holidays. On the other hand, during examination time, you need not worry about Svadhyaya, but may confine yourself to your daily prayers. In these matters, you must always use your individual discretion, because you know your circumstances best. But, however, you must adhere to this main principle, namely, that some fixed time must be set apart for the daily

reading of elevating, inspiring and ennobling spiritual literature. The length of time may, of course, be adjusted to suit different periods of the year.

9. SUITABLE TIME

Ques: What is the best time for studying spiritual literature?

Ans: Early morning, and at night after supper, is the best time for reading spiritual books. In the morning hours, our minds are fresh and free from struggling thoughts. At that time, we can concentrate our minds wonderfully on whatever we read. On the other hand, if you start reading in the evening, a number of thoughts and worries arising out of your day's life will come to the surface of your mind and you will not be able to concentrate on the book in hand. Therefore, always make it a habit to get up at 4 a.m. in Brahmanuhurta and start your day with some prayer, some Asanas and Pranayama and some reading of spiritual literature. What we read in the early morning hours will be so deeply absorbed in our minds that we will be guided throughout the day by the noble thoughts. The whole day will thus be converted into a continuous Brahmanuhurta for us. A little reading before you retire at night (perhaps after your homework with school texts) will enable you to go to bed with a mind filled with sublime ideas and divine feelings.

10. AVOID NIGHT READING

Ques: Some people say, Swamiji, that we should not study at night. Why?

Ans: Of course, it is advisable to avoid reading at night for the following reasons:

- (a) Artificial light is not so good for the eyes as sunlight.
- (b) The mind cannot concentrate on the book when one is feeling sleepy. The early part of the night is the time for sound sleep and if you sit reading at that time, you will spoil your health and, moreover, will be unable to get up

at 4 a.m. for the precious Brahmamuhurta Sadhana.

- (c) The matter which you read at night time is likely to disturb your sleep in the form of dreams. In study, the mind tends to become alert and this keeps sleep away.
- (d) At night, the mind is filled with the thoughts of the day's life just ended and the mind will not be able to shoulder the additional burden of new ideas and store them up effectively.

While these are the reasons why one is advised not to study at night, people who, for unavoidable reasons, do not get any other time for reading, should certainly do some Svadhyaya at least at night time.

11. THE BEST PLACE

Ques: Where should we sit to study holy literature?

Ans: Holy literature, sacred scriptures should be studied also in some holy, sacred, quiet place. A temple, the banks of a holy river and so on or at least just a quiet spot free from the material din and bustle like the cool shade of a tree or some other lonely place are suitable for such study. The atmosphere in a sacred place like the temple is pure and exercises a beneficial influence on our thought-vibrations. We will understand the books better, because our mind will be free from wrong and impure thoughts while seated in such a place. The place that we choose should also be, as I said, quiet. Then only, we will be able to concentrate on the book in hand and assimilate its contents nicely. Of course, it is not possible for all people to command the convenience of a nice place; they may choose some quiet corner in their own houses for the purpose of Svadhyaya.

12. QUESTION OF ASANA

Ques: Swamiji, what Asana will you advice me to sit in while studying spiritual literature?

Ans: You may sit in the same Asana as you sit in for Japa and meditation. You need not take to a new Asana, because you will not be able to concentrate on your studies till you learn to sit comfortably and for a long time in the new Asana.

If you sit for reading soon after taking your food, you may with advantage sit on Vajrasana for half an hour, since Vajrasana is excellent for improving digestion if practised immediately after meals.

Moreover, by sitting in the same Asana for all practices like Japa, Dhyana, worship, study etc., you are able to get prolonged practice of the Asana and thus obtain full mastery over the particular pose with ease and in a short period.

13. THE RIGHT ATTITUDE

Ques: For deriving maximum benefit, what attitude of mind should the Sadhaka maintain while studying sacred literature?

Ans: Three things are necessary—Faith, Receptivity and Devotion. Faith is the most important factor. If a man studies spiritual literature with faith, he will try to live up to the lofty ideas and ideals contained in such literature. It is faith which makes possible what is otherwise impossible. Without faith, full benefits cannot be derived from the reading of any spiritual book. But, however, the very reading of spiritual books creates faith in those who might have formerly lacked firm faith in spiritual matters. Thus, though these three i.e., faith, receptivity and devotion may be said to be necessary to derive the fullest benefit from study of spiritual literature, yet they are not so indispensable as to render such study useless in their absence. Many a time, these qualities themselves emerge as results from study of spiritual books. Therefore, while such attitude of mind is desirable for spiritual study, yet even those devoid of such attitude should engage themselves in the study of pure and

inspiring spiritual literature. The right attitude and the necessary faith and devotion will develop gradually. Have you not heard the well-known saying, “Those who came to scoff remained to pray”? Even so, those people who read sacred literature with curiosity and critical spirit in the beginning later on become devoted to their regular study. Such is the holy influence of sacred books.

During the time of study, an attitude of receptivity should also be maintained. Spiritual literature should not be read in a casual manner as newspapers are read. Spiritual literature should be read with attention, since the object of reading here is not just to while away the time in a pleasant manner but to absorb the teachings and mould our very lives on the pattern of those teachings.

Also, an attitude of devotion, an attitude of reverence for the book and its author should be maintained while we are engaged in Svadhyaya. Otherwise, our study may degenerate into mechanical, parrot-like reading. Feel the blessedness of such study. Be aware that you are enriching yourself thereby. Then you will derive maximum benefit.

14. MISCELLANEOUS STUDY AND MEDITATION

Ques: Is it true, Swamiji, that studying too many books disturbs meditation?

Ans: Yes. Study of too many books especially when they are books dealing with different subjects, is not favourable for meditation. Reading diverse books will fill the aspirant’s mind with too many ideas and they will be revived at the time of meditation. Thus, control of mind will become difficult. As you know, for good meditation, one-pointedness or Ekagrata is the

most essential thing. By reading a large number of books, this one-pointedness is disturbed. The best thing would be, therefore, to stick to a few select books at a time and fully assimilate and absorb the teachings contained therein.

15. WHOLE-TIMED DHYANA

Ques: When should an aspirant give up studying books?

Ans: An aspirant should give up studying books when his mind becomes wholly inward, when evil Vrittis like anger, desire, fear, greed and lust no longer trouble his mind. Svadhyaya should never be given up all at once. First, the period of Svadhyaya should be gradually lessened. Then, the aspirant should take up just a few books and assiduously cultivate the teachings contained therein. The emphasis should now shift from theory to practice. When the aspirant has, by steady effort, brought the highest spiritual teachings into practical life, when his mind becomes completely attuned to God and remains in God always, he can give up the study altogether. Books are of no more use to such a person, since he has already absorbed the best in them. Such an advanced Sadhaka will have to engage himself mostly in Dhyana or meditation till he finds God.

16. BEST BOOKS OF SWAMI SIVANANDA

Ques: What books of Gurudev do you like most, Swamiji?

Ans: It is very, very difficult to say. It is like this. If you are given many dishes to eat—some sweet, some salty and others of Khoya, you may choose one from each variety but cannot possibly say which particular piece is the best. Each has a delicious taste of its own. Similar is the case with Swamiji's books. Instead of asking me in a general way, if you ask me what book of Gurudev I like best on a particular topic, I may be able to single out a particular book from a number of books

written by Gurudev on the same topic. All the same, I may tell you that two books of Gurudev have captivated me the most. They are: “Spiritual Lessons” and “Mind, Its Mysteries and Control.”

17. COLLEGES AND SPIRITUAL LITERATURE

Ques: Have Swamiji’s books been introduced anywhere as texts for college students?

Ans: Yes. Three books—”All About Hinduism,” “World Religions” and “Essence of Vedanta”—are textbooks for students in California. In India, a school in the South has introduced “Sure Ways for Success in Life and God-realisation” as a textbook. I would personally like to see more schools introducing Gurudev’s works as texts, because his works are man-making and life-giving. It is true that nowadays boys prefer stories to treatises on God, but then Swamiji has written the books “Spiritual Stories,” “Philosophical Stories” and “Divine Stories” which are so much liked by boys and girls. These, at least, can be introduced in our educational institutions as texts.

18. BOOKS FOR MODERN STUDENTS

Ques: Which books of Guru Maharaj would you recommend for the modern college boys?

Ans: I would say that the college students should read as many books of Swamiji as possible. Sivananda Literature will enable them to overcome fear, anger and other vices, to develop a strong will and to understand the true aim of life. While Gurudev has written nearly 300 books, the students should try to study at least the following which contain the cream of Swamiji’s ‘Upadesa’ to boys and girls:

1. Sure Ways for Success in Life and God-Realisation.
2. Students’ Success in Life.
3. Practice of Brahmacharya.
4. Ethical Teachings.

5. Mind, Its Mysteries and Control.
6. Moral and Spiritual Regeneration.
7. Inspiring Messages.
8. How to Cultivate Virtues and Eradicate Vices.
9. Conquest of Anger.
10. Conquest of Fear.
11. First Aid to the Injured.
12. Spiritual Lessons.
13. Sivananda Upadesamritam.
14. Bhagavad Gita for Students.
15. Ethics of the Bhagavad Gita.
16. World Peace.
17. World's Religions.
18. Precepts for Practice.

Some of these books have to be possessed by all students as their own personal copy. The rest of the books in the list may be taken up for group study. Students must form study circles. Such study circles should take one book at a time from some common library and study through it in a series of daily sittings and thus finish that particular book. Next, another book could be taken. Thus, in the course of a year or two, during their college career, they would enrich themselves immensely through such spiritual studies, simultaneously with their academic studies.

19. AN IMPORTANT QUESTION ABOUT “UPADESA”

Ques: What, in essence, is Gurudev's ‘Upadesa’ to students?

Ans: Well, I cannot possibly catalogue in detail Gurudev's advice to students and young people; but, I shall certainly try to tell you his more important teachings.

- (a) For students, the primary concern should be their studies.
- (b) They should obey their parents and teachers and respect their elders.

- (c) They should strictly avoid bad company, because a man becomes what his friends are, It is better to remain alone than to mix with bad company.
- (d) Students should exercise self-control, maintain self-discipline and display self-confidence. These are virtues which will not only stand them in good stead in their school and college days, but will also lead to success in every walk of life later on.
- (e) Students should live a simple life and should adhere to the best in their national tradition and culture and give up imitation. It is regrettable that our students should take to Western dress and modes of living, neglecting our own glorious culture bequeathed to us by our forefathers.
- (f) Students should serve the poor, the sick and the illiterate. This will develop in them virtues like selflessness, mercy and tolerance and enable them to mature into citizens worthy of their great country.
- (g) Students should, of course, be regular and punctual. The time of youth is most precious and *should never be wasted*.
- (h) It is important that students should take the greatest care of their health by taking Sattvic food, doing Asanas and exercises, playing games and so on. The playground is as important as the school desk for young boys and girls. “Work while you work and play while you play, for that is the way to be happy and cheerful.” Students must be established in moral purity and Brahmacharya.
- (i) Students should always remember God. They should pray daily. They should start and end every piece of work with God’s name.

Do not go away with the feeling that Swamiji Maharaj is very strict with students. Almost all that I have said will be

applicable to others also. In fact, Swamiji—if at all he exercises partiality—exercises it in favour of young men and it is out of overflowing love for them and regard for their welfare that he gives all this advice. Therefore, it is but fair that you should strictly obey his teachings.

Get by heart Swamiji's "Song of Eighteen 'ities'" and you will have the essence of his teachings to young people in a few words.

20. SIVANANDA AND WORLD PEACE

Ques: Has Gurudev touched on the subject of world peace in his writings? How far has Sivananda Literature helped the cause of world peace, Swamiji?

Ans: Oh, yes. Gurudev has not only touched on the subject of peace and amity among nations in his many writings, but has written an exhaustive book itself on the subject. The title of the book itself is 'World Peace'. Swamiji is in continual touch with a number of organisations which are dedicated to the cause of world peace and are working for it. Swamiji sends a free supply of his non-sectarian literature to these organisations and also stirring messages on special occasions. In this way, his message of peace is broadcast widely the world over.

Swamiji's message of peace, love and harmony based on spirituality and Divine Life is particularly appreciated in Europe, Japan and other places which suffered heavily during the last war. Besides influencing people through his literature, Swamiji himself calls them together now and then so that a solution for this and similar problems could be sought through personal understanding. You may be aware that a World Philosophers' Congress is scheduled to meet in Sivanandanagar in the course of the next few months to discuss, among other things, the vital topic of world peace and seek a spiritual solution thereto. All the teachings of Swami Sivananda constantly

emphasise the ideals of Ahimsa, brotherhood, universal love, selfless service, compassion, goodness and forgiveness. They advocate in rousing terms the ideal of virtuous living, harmony and cooperation amongst all mankind. Thus, his teachings pave the way for Peace and goodwill.

21. A GLORIOUS EVENT EXPLAINED

Ques: Can you tell me, Swamiji, what you people mean by “Sivananda Literature Festival”? I have never heard or read of such a thing in the history of the world.

Ans: Well, it is difficult to say whether the idea of a Literature Festival is entirely new. I think in England, they pay an annual tribute to Shakespeare by holding a festival at Stratford-on-Avon. In any case, the Sivananda Literature Festival which is an occasion to celebrate the foremost life-work of our beloved Master has a momentous significance in the context of the spiritual ignorance through which the world is passing through. Sivananda Literature, as you know, has produced a “Navina Jagriti” or a *new awakening* in the world. The Sivananda Literature Festival is, therefore, a fitting occasion to recollect the teachings of Gurudev and spread them far and wide. It is also an occasion to pay our humble homage to Gurudev’s sacred literature, every word of which vibrates with the power of the master. During the Festival, we shall have, among other things, an exhibition of Swamiji’s literature—books and magazines published in India and abroad—and also offer Puja to Swamiji’s books, just as we worship books in general on the occasion of Sarasvati Puja.

Swamiji’s noble literature has been and is continuing to be a great force in shaping the thoughts and ideals of the peoples of this modern era. Herein lies its significant greatness.

22. SIVANANDA LITERATURE FESTIVAL

Ques: How can I celebrate this Festival in my own place —

Patiala — on a grand scale? Kindly advise me in detail.

Ans: Yes; it is a wonderful idea. You can celebrate this Festival on the Guru Poornima Day (20th July, 1959) to coincide with the celebration of the Festival here. I would suggest the following programme:

Get up at 4 O'clock in the morning, worship Gurudev's picture and do some Japa. After that, gather the neighbours and take out a Prabhat Pheri doing Bhajan for the health and long life of Gurudev. At about ten, have a meeting with the people of the neighbourhood. At this meeting, distribute pamphlets and tracts by Gurudev. Do Bhajan. Tell the people all about the Festival and its significance. Get some others to speak also.

Then, have Puja. Arrange the works of Swamiji nicely. Choose some select books like the Ramayana and the Bhagavad Gita and offer worship. In the centre of the books should be Swamiji's big photo. Puja over, distribute Prasad.

During the day, feed the poor. Give charity.

In the evening, invite a select group. Call the gentry to witness the exhibition of books and to hear about Gurudev's wonderful mission of Jnana Yajna or dissemination of spiritual knowledge. Send the invitation cards in advance. Here again, distribute Swamiji's literature and have a number of speakers to deliver lectures. Distribute the 'Programme' for the evening function and Gurudev's message for the occasion among the audience before the function starts. In this way, you can celebrate the Festival nicely. I wish you all success.

23. GLORY OF JNANA YAJNA

Ques: Why is it that of all Yajnas, Jnana Yajna or dissemination of spiritual knowledge is considered as the highest?

Ans : When you go to the shop, why do you choose a German article though the same article made in France or Japan may also

be available? It is because you know that the German article will give you lasting service whereas the others may give trouble at any moment. In other words, the German article will be permanent, while the French or Japanese may not be so. Naturally enough, you prefer a permanent thing to a temporary thing.

In the same way, there are different kinds of Yajna, different kinds of charity. We serve people in different ways. We give money to the poor; we feed them; we give them clothes to wear; we give them medicines and nurse them. All these we do for their physical bodies. After a few years, the physical body will turn to ashes. And the persons whom we served will again be born and suffer the cycle of births and deaths. Our service helps them only for a short while, in a particular birth.

Jnana Yajna stands altogether on a different footing. You impart spiritual knowledge to a man. After acquiring this knowledge, he strives for God and acquires Mukti. When he gets Mukti, he gets everything. He cannot aspire for more. That is why dissemination of spiritual knowledge is rightly considered as the highest Yajna. Spiritual knowledge is food for the Soul which is permanent while the gift of food etc., nourish only the physical body which is perishable. All other gifts reach but the passing and perishable aspects of the human being, while the gift of higher spiritual knowledge reaches the inner man the essential spiritual being within and makes for an everlasting result. Fruit of Jnana Yajna is imperishable.

24. HOW SWAMIJI WRITES

Ques: Swamiji, you said—and other people also say—that Gurudev has written nearly three hundred books. Is it humanly possible, Swamiji, for an individual to write so many books? Kindly pardon me for entertaining this doubt in my mind regarding Gurudev's ability. I cannot understand; that is why I ask.

Ans: It is true that Guru Maharaj has written 300 books. I

once had a talk with Gurudev on this very subject. He told me that there was nothing to be surprised in this monumental out-turn. He says he has been writing regularly for the last thirty years. He has a time fixed for writing everyday and he adheres to it strictly. Also he is an extraordinarily rapid writer. His speech is unusual and astonishing. When he sits at his desk, his pen is moved by inspiration. Unlike most of us, he does not have to wait for moments of inspiration. Thus, he has been able to write about ten books annually. Of course, we cannot do so; but, considering the attainments of Guru Maharaj who has God's grace always with him, there is no cause for surprise in the perpetual flow of Sivananda Literature. I hope your doubt is cleared now.

25. NEED FOR SPIRITUAL BOOKS

Ques: Swamiji, I have just one more question to ask. Here again, please do not misunderstand me. My doubt is genuine. Could you kindly tell me why Swamiji should write so many books?

Ans: Oh, yes. I can clear your doubt. You know that in this world no two persons are alike. If there are crores and crores of men, women and children in this world, there are crores and crores of temperaments and needs also. Each aspirant has his own doubts. Each aspirant has his own tastes. Each Sadhaka has a different need to be fulfilled. The worries, the botherations, the fears of people are not always the same. Our Gurudev's mission in life is not to satisfy just this person or that, but everyone. Gurudev is full of cosmic love which means love for all. He wants to serve everyone. See how many kinds of books he has written! He has written books for the Brahmachari and the Grihastha, for the ordinary man and the sophisticated. He has written specially for women and for children. He has written specifically for people in the West as in "Yoga for the West." For those who want to amass wealth, he has written, "How to

become Rich.” For those who cannot control their temper, his book “How to Control Anger” will be a great boon. For those who suffer from physical ailments, our Gurudev has written masterly treatises on Constipation, Blood-pressure, Diabetes and so on. Gurudev has left no stone unturned to help as many people as possible, in as many ways as possible, through his literature. He has written voluminous commentaries for full-time Sadhakas and pocket books for busy office-goers. I can go on explaining like that. I hope your doubt is now destroyed!

(Reproduced from the Book "Youth ! Arise, Awake and Adopt the Right Path of Life")

PART - G

**Quintessence of the Practical
Teachings of His Holiness Shri
Swami Sivananda Saraswati**

1. TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

(SWAMI SIVANANDA)

These twenty instructions contain the very essence of all Yoga Sadhana. Karma, Bhakti, Jnana and Yoga will all come to one who follows them whole-heartedly. They are the Keys to quick development and culture of the physical, mental, moral and spiritual self of man.

1. BRAHMAMUHURTA

Get up at 4 a.m. daily. This is Brahma-muhurta, which is extremely favourable for Sadhana. Do all your morning spiritual Sadhana during this period, from 4 a.m. to 6.30 or 7 a.m. Such Sadhana gives quick and maximum progress.

2. ASANA

Sit in Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing east or north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for Brahmacharya and health. Take light physical exercise such as walking, etc., regularly. Do 20 rounds of easy, comfortable Pranayama.

3. JAPA

Repeat any Mantra such as pure *Om* or *Om Namō Narayanaya*, *Om Namah Sivaya*, *Om Namō Bhagavate Vasudevaya*, *Om Saravanabhavaya Namah*, *Sita Ram*, *Sri Ram*, *Hari Om*, or *Gayatri* according to your taste or inclination from 108 times to 21,600 times daily (200 Malas 108 times is 21,600). Devotees of Christ may repeat the name *Jesus* or *Hail Mary*, Mother of Jesus. Parsis, Sikhs and Mohammedans may select a name or Mantra from the Zend Avesta, Granth Sahib or Koran respectively.

4. DIETETIC DISCIPLINE

Take Sattvic food. Give up chillies, tamarind, garlic, onions, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best, for a fortnight once or twice in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a week or a fortnight. You must be able to live on rice, dal and bread without any pickle. Do not ask for extra salt for dal and sugar for tea, coffee or milk. People taking non-vegetarian diet should try their best to gradually give up flesh eating as completely as possible. They will be immensely benefited.

5. MEDITATION ROOM

Have a separate meditation room under lock and key. If this is not possible then a corner of the room should be set apart with a small cloth screen or curtain drawn across.

6. SWADHYAYA

Study systematically the Gita, Ramayana, Bhagavatam, Vishnu Sahasranama, Lalita Sahasranama, Adityahridaya, Upa-nishads, Yoga Vasishtha, Bible, Imitation of Christ, Koran, Zend Avesta, the Gathas, Tripitaka and other religious books from half an hour to one hour daily, and have Suddha Vichara (pure thoughts).

7. ELEVATE THE MIND

Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.

8. BRAHMACHARYA

Preserve the vital force (Veerya) very, very carefully.

Veerya is God in motion or manifestation (Vibhuti). Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence. This instruction is not for bachelors only. Householders also must follow this, as far as possible. They must be extremely moderate in their marital connections with their wives.

9. CHARITY

Do charity regularly every month or even daily according to your means. Never fail in this item. If necessary forego some personal wants but keep up this charity regularly.

10. HAVE SATSANGA

Give up bad company, smoking, meat and alcoholic liquors entirely. Have constant Satsanga. Do not develop any evil habits. Deliberately exert to develop positive virtuous qualities.

11. FAST

Fast on *Ekadasi* or live on milk and fruits only. Christians must fast on alternate Sundays, Muslims on alternate Fridays, and Parsis on a suitable day every fortnight.

12. JAPA MALA

Have a Japa Mala (rosary) around your neck or in your pocket or underneath your pillow at night. This will remind you of God. Twirl the beads now and then or whenever you have some leisure.

13. OBSERVE MOWNA

Observe Mowna (vow of silence) for a couple of hours daily. Do not make gestures and inarticulate noises during the period of silence.

14. DISCIPLINE OF SPEECH

Speak the truth at any cost. Speak little. Speak sweetly. Always utter encouraging words. Never condemn,

criticise or discourage. Do not raise your voice and shout at little children or subordinates.

15. BE CONTENT

Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Be mentally detached. Live simply and develop high thinking. Think of those who do not possess even one-tenth of what you have. Share what you have with others.

16. PRACTISE LOVE

Never hurt anybody — *Ahimsa Paramo Dharmah* (Non-injury is the highest virtue). Control anger through love, forgiveness (Kshama) and compassion (Daya).

17. BE SELF-RELIANT

Do not depend upon servants. Self-reliance is the highest of all virtues.

18. HAVE SELF-ANALYSIS

Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep a daily spiritual diary and self-correction register as Benjamin Franklin did. Maintain daily routine and resolve-form.

19. DO YOUR DUTY

Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. REMEMBER GOD

Think of God as soon as you wake up and just before you go to sleep, and at all other times whether engaged in any work or not. Repeat His Name always.

This is the essence of all spiritual Sadhana. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give any leniency to the mind.

2. SADHANA TATTWA
OR
THE SCIENCE OF SEVEN CULTURES
For Quick Evolution of the Human Soul
(SWAMI SIVANANDA)

(a) *An ounce of practice is better than tons of theory. Practise Yoga, Religion and Philosophy in daily life and attain Self-realisation.*

(b) *These thirty-two instructions give the essence of the Eternal Religion (Sanatana Dharma) in its purest form. They are suitable for modern busy householders with fixed hours of work. Modify them to suit your convenience and increase the period gradually.*

(c) *In the beginning take only a few practicable resolves which form a small but definite advance over your present habits and character. In case of ill-health, pressure of work or unavoidable engagements replace your active Sadhana by frequent remembrance of God.*

HEALTH CULTURE

1. Eat moderately. Take light and simple food. Offer it to God before you eat. Have a balanced diet.

2. Avoid chillies, garlic, onions, tamarind, etc., as far as possible. Give up tea, coffee, smoking, betels, meat and wine entirely.

3. Fast on Ekadasi days. Take milk, fruits or roots only.

4. Practise Yogic Asanas or physical exercises for fifteen to thirty minutes. Take a long walk or play some vigorous games daily.

ENERGY CULTURE

5. Observe silence (Mowna) for two hours daily and four to eight hours on Sundays.

6. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month. Decrease it gradually to once a year. Finally take a vow of obstinence for whole life.

ETHICAL CULTURE

7. Speak the TRUTH. Speak little. Speak kindly. Speak sweetly.

8. Do not injure anyone in thought, word or deed. Be kind to all.

9. Be sincere, straightforward and open-hearted in your talks and dealings.

10. Be honest. Earn by the sweat of your brow. Do not accept any money, thing or favour unless earned lawfully. Develop nobility and integrity.

11. Control fits of anger by serenity, patience, love, mercy and tolerance. Forget and forgive. Adapt yourself to men and events.

WILL CULTURE

12. Live without sugar for a week or a month. Give up salt on Sundays.

13. Give up cards, novels, cinemas and clubs. Fly from evil company. Avoid discussions with materialists. Do not mix with persons who have no faith in God or who criticise your Sadhana.

14. Curtail your wants. Reduce your possessions. Have plain living and high thinking.

HEART CULTURE

15. Doing good to others is the highest religion. Do some selfless service for a few hours every week, without egoism or expectation of reward. Do your worldly duties in the same spirit. Work is worship. Dedicate it to God.

16. Give two to ten per cent of your income in charity every month. Share what you have with others. Let the world be your family. Remove selfishness.

17. Be humble and prostrate to all beings mentally. Feel the Divine Presence everywhere. Give up vanity, pride and hypocrisy.

18. Have unwavering faith in God, Gita and your Guru. Make a total self-surrender to God and pray: “Thy Will be done; I want nothing”. Submit to the Divine Will in all events and happenings with equanimity.

19. See God in all beings and love them as your own self. Do not hate anyone.

20. Remember God at all times or, at least, on rising from bed, during a pause in work and before going to bed. Keep a Mala in your pocket.

PSYCHIC CULTURE

21. Study one chapter or ten to twenty-five verses of Gita with meaning daily. Learn Sanskrit, at least sufficient to understand the Gita in original.

22. Memorise the whole of Gita, gradually. Keep it always in your pocket.

23. Read Ramayana, Bhagavata, Upanishads, Yogavasishtha or other religious books daily or on holidays.

24. Attend religious meetings, Kirtans and Satsangas of saints at every opportunity. Organise such functions on Sundays or holidays.

25. Visit a temple or place of worship at least once a week and arrange to hold Kirtans or discourses there.

26. Spend holidays and leave-periods, when possible, in the company of saints or practise Sadhana at holy places in seclusion.

SPIRITUAL CULTURE

27. Go to bed early. Get up at 4 o'clock. Answer calls of nature, clean your mouth and take a bath.

28. Recite some prayer and Kirtan Dhwani. Practise Pranayama, Japa and meditation from five to six o'clock. Sit in Padma, Siddha, or Sukha Asana throughout, without movement, by gradual practice.

29. Perform your daily Sandhya, Gayatri Japa, Nityakarma and worship, if any.

30. Write your favourite Mantra or name of God in a notebook for ten to thirty minutes.

31. Sing names of God (Kirtan), prayers, Stotras, and Bhajans for half to one hour at night, with family and friends.

32. Make annual resolves on above lines. Regularity, tenacity and fixity are essential. Record Sadhana in a spiritual diary daily. Review it every month and correct your failures.

3. UNIVERSAL PRAYER

(SWAMI SIVANANDA)

O Adorable Lord of Mercy and Love!

Salutations and prostrations unto Thee.

Thou art Omnipresent, Omnipotent and Omniscient.

Thou art Existence-Consciousness-Bliss Absolute.

Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger and jealousy,
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

4. SONG OF EIGHTEEN 'ITIES'

(SWAMI SIVANANDA)

Serenity, regularity, absence of vanity,
Sincerity, simplicity, veracity,
Equanimity, fixity, non-irritability,
Adaptability, humility, tenacity,
Integrity, nobility, magnanimity,
Charity, generosity, purity,
Practise daily these eighteen 'ities'.
You will soon attain immortality.
Brahman is the only real entity.
Mr. So and so is a false non-entity.
You will abide in Eternity and Infinity,
You will behold unity in diversity.
You cannot attain this in the university.
You can attain this in the Forest University.

5. THE EIGHTEEN 'ITIES'

For everyone's success in life, and especially for an aspirant's success in spiritual life, it is essential that he

should develop certain cardinal qualities. Virtue is power, strength and the key to peace. A virtuous man is ever happy, peaceful and prosperous. People ask me for a specific mention of the virtues that one should develop. The “Song of Eighteen Ities” enumerates the virtues that everyone should cultivate. Take up any one virtue and develop it to a very high degree of perfection; eradicate in toto its opposite evil quality even in its most subtle form. Meditate on these virtues, their benefits, the methods of cultivating these virtues. The eighteen “Ities” are:—

1. SERENITY

Be tranquil within. Let that inner peace and joy radiate through a serene countenance. A serene countenance is peaceful, smiling, serious and does not betray any violent emotions. It is like the surface of a still lake.

2. REGULARITY

Be regular in your daily habits, work and spiritual practices. Get up at a particular time daily; go to bed at a particular time. Be clock-like in your daily activities. You will be free from worry, anxiety, haphazard and shabby work. You will do the right thing at the right moment.

3. ABSENCE OF VANITY

Do not boast of your birth, position, qualifications and spiritual attainments. Remember the evenescent nature of all things phenomenal. Praise others. See good in all. Treat even the lowliest creatures as your equal. Let there be harmony among your thoughts, words and actions.

4. SINCERITY

Let your words agree with your thoughts; let your actions agree with your words. Let there be harmony among your thoughts, words and actions.

5. SIMPLICITY

Be artless. Be simple in your speech. Do not twist words and topics. Be plain; avoid diplomacy, cunningness and crookedness. Be simple in your dress. Be simple in your food. Develop a childlike nature.

6. VERACITY

Be truthful. Stick to your promises. Do not exaggerate. Do not twist facts. Think twice before you speak. Speak truthfully, speak sweetly; be precise in what you say.

7. EQUANIMITY

Be calm. Bear patiently insult, injury, suffering, failures and disrespect. Do not be elated by praise, pleasure, success and honour. Look upon both with equal vision. Behave alike towards friends and foes. Never let a thing disturb your inner peace.

8. FIXITY

Remember that you can achieve nothing if you are fickle-minded. Do Vichar (enquiry). Choose your goal or ideal. Always remember that. Never let it go out of your mind even for a moment.

9. NON-IRRITABILITY

Irritability is the precursor of violent outburst of anger. Watch for the disturbance in the mental equilibrium. Watch for the ripples of anger that might rise in the lake of the mind. Quell them then and there. Do not allow them to assume greater proportions. Then you will attain the non-irritable state of peace and love.

10. ADAPTABILITY

Understand the nature of the people with whom you come into contact. Adjust your mode of approach to them, your conduct towards them in such a way as to be

pleasing to them. Joyfully bear with the eccentricities of other people. Always react in a harmonious manner. Serve all and love all. Have the feeling that the Lord is in all as the Self of all.

11. HUMILITY

Respect everybody. Bow with folded hands before everybody. Do not talk in a loud voice before elders and venerable persons. Look at the toes while you walk. See the Lord in all, and feel that you are His servant and so the servant of all. Consider none as inferior to you.

12. TENACITY

This is the natural friend of fixity. Once you have fixed your aim and chosen your path, stick to it. Do not waver. Be steadfast. Never compromise on your fundamental principles. Have the mental attitude: "I may give up life; but I will not swerve from the path; I will not break my vows."

13. INTEGRITY

Develop an integral personality. Tie all loose ends of your character. Become a man of high moral principles. Lead a life of righteousness. Let righteousness waft its sweet fragrance from you. Everyone will trust you, obey you, respect you and revere you.

14. NOBILITY

Shun mean-mindedness as dung and poison. Never look into the defects of other people. Appreciate everyone's good qualities. Be dignified in bearing. Never stoop to low thoughts, words and actions.

15. MAGNANIMITY

Take a broad view of things. Ignore the faults of others. Be great and broad-minded in whatever you do. Avoid idle talk and childish prattle. Let not the mind dwell on little and insignificant things.

16. CHARITY

Give, give and give. Radiate thoughts of good-will and love. Forgive the faults of others. Bless the man who injures you. Share what you have with all. Feed and clothe all. Disseminate spiritual knowledge to one and all. Use the material wealth, knowledge, spiritual wisdom that you possess as a divine trust, entrusted to you by God, to be distributed among His children.

17. GENEROSITY

In whatever you give be liberal. Have a large heart. Do not be stingy. Take delight in the joys of others, in making others happy. Generosity is a sister-virtue of charity. Generosity is the fulfilment of charity, magnanimity and nobility.

18. PURITY

Be pure at heart. Eradicate lust, anger and greed and other evil qualities. Be pure in your thoughts; let no evil thought enter your mind. Think of God always; think of the well-being of all. Be pure in your words; never utter a vulgar, harsh or unkind word. Be pure in body also; keep it clean. Keep your dress and surroundings clean. Observe the rules of physical, mental, moral and spiritual hygiene.

These eighteen “Ities” will pave the way for you to march into the kingdom of God. They will open out the gates of Immortality for you. You will achieve great success in this life on earth also. A man who possesses these qualities in a very large measure is a saini indeed, who will be respected, adored and worshipped by one and all.

PART - H

Agenda of the 01 Day Teachers' Orientation Programme on "Right Orientation on Teaching Profession", based on Sivananda Literature, for our Modern Teachers, organised by the Divine Life Society, Bolangir Branch, Bolangir, Odisha, India on 10th November 2024.

Divine Life Society, Bolangir Branch **01 Day Teachers' Orientation** **Programme on "Right Orientation** **on Teaching Profession"** **for our revered Modern Teachers** **organised on 10th November 2024** **Agenda**

Sl.No	Particulars
	Forenoon Hours – 9.00 A.M. to 01.00 A.M.
1	Registration of Teachers – 9.00 A.M. to 9.15 A.M.
2	Breakfast – 9.15 A.M. to 9.45 A.M.
1	Commencement of the Programme:- 10.00 A.M. Announcement about the programme and Invitation to Guests to the dais, (05 mnts.)
2	Introduction of the Guests and participants – (15 mnts.)
3	Welcoming the Guests and the participants by the President, Divine Life Society, Bolangir Branch – (05 mnts.)
4	Lighting of lamp and worshipping of the Deities by Guest of Honour and other dignitaries. Simultaneously chanting of Shanti Mantras of the Veda by Prof. Diptimaya Dash – (10 mnts.)
5	Chanting of Om, Ganesh Stotra, Saraswati Stotra and Guru Stotras by Prof. Diptimaya Dash – (10 mnts.)
	Right Orientation on Teaching Profession for our revered Modern Teachers
6	Great Need for "Right Orientation on Teaching Profession" for our revered Modern Teachers – Inaugural Address by Sri Mohan Lal Agrawal, the Initiator of this Programme – (15 mnts.)
	Tea Break – 10 mnts.
7	Teaching Profession – Its True Dimensions – Address by H.H. Shri Swami Sivachidananda Saraswati, Guest of Honour – (01 hr 30 mnts)
8	Indian Culture and Modern Teachers – Address by Shri Sarat Chandra Dixit, Special Guest – (20 mnts.)
	Lunch Break – 01.00 P.M. to 02.00 P.M.

	Afternoon session – 02.00 P.M. to 06.40 P.M.
	Value Education for our Modern Students
9	Life Building and Successful Living – A Brief Outline – Address by Prof. Diptimaya Dash, Chief Speaker – (20 minutes)
10	Value Education (Life-building, Character-building and Man-making Education) – Its Burning Necessity in the life of our Modern Students – Address by Prof. Diptimaya Dash, Chief Speaker – (60 minutes)
	Tea Break – 10 mnts.
11	Sivananda Literature – Its Great Benefits for Modern Students in Life Building and Successful Living – Address by Prof. Diptimaya Dash, Chief Speaker – (50 minutes)
12	Earnest Appeal and Humble Prayer to our revered Modern Teachers
13	An Appeal to our Modern Teachers – Address by H. H. Shri Swami Sivachidananda Saraswati, Guest of Honour – (50 mnts.)
14	A Humble Prayer to our revered Modern Teachers – Concluding Address by Sri Mohan Lal Agrawal, the Initiator of this Programme – (20 mnts.)
15	Vote of thanks – The Secretary, Divine Life Society, Bolangir Branch – (10 mnts.)
16	Distribution of free literature to the participating Teachers – (10 minutes)
17	Teachers to visit the Exhibition of Sivananda Literature on “Right Orientation on Teaching Profession” and on “Life-building, Character-building and Man-making Education” and see the exhibited books – (60 minutes)
	Tea and Conclusion of the Programme

Video Recording of this 01 Day Teachers' Orientation Programme on “Right Orientation on Teaching Profession”, based on Sivananda Literature, for our revered Modern Teachers.

Our revered Modern Teachers can watch the video recording of various episodes, commencing with the abbreviation "ODTOP-DLS-BGR", of this **01 Day Teachers' Orientation Programme on “Right Orientation on Teaching Profession”, based on Sivananda Literature, for our Modern Teachers** (i) in the **YouTube Channel with the name <Life Building Science>**, (Link:-https://www.youtube.com/channel/UC_engDsJG4yfEEM6e9UQuEA); and also (ii) in the **YouTube Channel with the name <Mohan's Value Education>**, (Link:- https://www.youtube.com/channel/UCRKu88g4_8o5OiigWI0owZQ); and thereby, they can derive great benefits from this Teachers' Orientation Programme for themselves.

**Revered Teachers ! Kind attention please:
Soft Copy of this Souvenir**

Our revered Modern Teachers can go through, free of cost, the soft copy of this Souvenir in the Internet Archive, by (1) accessing internet through any browser, (2) logging in <archive.org>, (3) clicking <Advance Search> (A box of fields will appear on the screen), (4) typing <Mohan Lal Agrawal> in the field "Creator", (5) clicking <Search>. Now, soft copy of the Souveni in PDF format will be displayed.

**Revered Teachers ! Kind attention please:
Soft copies of the Books "Teaching Profession - Its True Dimensions" and "Teachers' Orientation Programme"**

Our revered Modern Teachers can go through, free of cost, soft copies of the Books "Teaching Profession - Its True Dimensions" and "Teachers' Orientation Programme" in the Internet Archive, by (1) accessing internet through any browser, (2) logging in <archive.org>, (3) clicking <Advance Search> (A box of fields will appear on the screen), (4) typing <Mohan Lal Agrawal> in the field "Creator", (5) clicking <Search>. Now, the said Books in PDF format will be displayed.)

"Better education, better schools and colleges, better teachers and professors, better books, better parents - all these will create a better nation." (Swami Sivananda Saraswati, From the Book "Religious Education")

Teachers' Orientation Programme on "Right Orientation on Teaching Profession" for our revered Modern Teachers organised by the Divine Life Society, Bolangir Branch, Odisha



Worship of Deities and Sivananda Literature



Lighting of Lamp



Guests and Speakers



Sri Sivananda Dash, President, DLS, Bolangir



Sri Mohan Lal Agrawal, Initiator of the Programme



Prof. Diptimaya Dash, Chief Speaker



Sri Sarat Chandra Dixit, Chief Guest



H.H. Sri Swami Sivachidananda Saraswati
Guest of Honour



Sri Raghunath Babu, Secretary, DLS, Bolangir



Smt. Babita Mishra, Anchor



Participating Teachers



Participating Teachers



Sivananda Literature Exhibition
Wall Banner



H.H. Sri Swami Sivachidananda Saraswati
seeing Sivananda Literature at the Exhibition



Teachers seeing
Sivananda Literature at the Exhibition



Teachers seeing
Sivananda Literature at the Exhibition



Sivananda Ashram,
Divine Life Society, Bolangir Branch



Lord Sri Viswanath at Sivananda Ashram,
Divine Life Society, Bolangir Branch



Gurudev H.H. Sri Swami Sivananda Saraswati and Gurudev H.H. Sri Swami Chidananda Saraswati
at Sivananda Ashram, Divine Life Society, Bolangir Branch

NOTE

NOTE

"Just as in the home the example of the parents exerts a decisive influence upon the moulding of a child's personality, so also the example of the teacher exerts an unmistakable influence upon the personality of the student. If the book imparts information to the students, the personal example of the teacher imparts life to the teachings contained therein. It is most essential that the educational world recognizes the deep and far-reaching significance of what has just been stated. It holds the seeds of the ultimate welfare of the whole student-world."

" The teachers themselves should receive proper spiritual education and thus qualify to impart the right kind of education to students in their charge."

"The religious sense must be ingrained in all teachers; only then will they be able to train the students in the right way. A virtuous and religious teacher alone can produce a virtuous and religious student."

"The professors must be ethical, religious and spiritual. Then alone is there a chance of improving university education."

" The teacher should possess some measure of selflessness and responsibility for the welfare of the student. The teaching profession should not be commercially motivated. The relationship of father and son should exist between the teacher and student. Then only can real knowledge be imparted by the teacher."

"A great onerous duty rests with the teachers and professors in training the students in the path of Sadachara (right conduct) and moulding their character properly. They themselves should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind."

"O Teachers and Professors! Wake up now. Train the students in the path of Brahmacharya, righteousness and morality. Do not neglect this divine work. You are morally responsible for this onerous work."



About This Souvenir

Teaching is said to be a "Noble Profession". It is a "Man-Making Profession". And Teachers are the "Makers of the Students", who are the "Makers of the Nations". Hence, their duty, role and responsibility are enormous and extremely important.

In ancient time, the *Rishis*, *Munis*, Sages and *Acharyas*, the revered ancient Teachers, were noble and ideal. They were imparting "Right Education" to their students with "Right Understanding" and "Right Attitude" and with "Liking and Love" for imparting education with a view to "Make" the lives of their students as "Ideal". But, it is most humbly felt that, the present state of many of our revered Modern Teachers is not like that of our Ancient Teachers. Therefore, it is most humbly considered that our revered Modern Teachers need to be provided with **"Right Orientation on Teaching Profession"** so that, thereafter, they can impart teachings to their students with "Right Understanding" and "Right Attitude", with "Liking and Love" and with more efficiency and more effectiveness; and "Make" the lives of their students as ideal. **Thereby, most significantly, our revered Modern Teachers themselves will derive great benefits in their personal lives.** Simultaneously, their students will derive immense benefits; and also, our families, our societies and our nations will derive great benefits. **This is the "Greatest and Burning Need of the Hour of our revered Modern Teachers."**

Also, our revered Modern Teachers, like our revered Ancient Teachers, need to impart "Right Education" to their students so that their students can acquire right knowledge on how to build themselves as "Ideal Students", and thereafter, they can endeavour their best to become "Ideal Human Beings", i.e. both "Good Human Beings" and "Capable Human Beings". "Right Education" comprises both "Life-building, Character-building and Man-making Education", "The Real Education", and "Secular Education on various subjects", "The Ordinary Education". In the existing study curriculum for our dear Modern Students, it is generally observed that "Life-building, Character-building and Man-making Education", "The Real Education", does not find its due place completely and permanently. In this situation, our dear Modern Students most intensely, urgently and immediately need "Life-building, Character-building and Man-making Education", "The Real Education". **This is the "Greatest and Burning Need of the Hour of our dear Modern Students"**. In this situation, our revered Modern Teachers, as the "Makers of Students", need to understand this genuine, intense and urgent need of our dear Modern Students and consider to impart "Life-building, Character-building and Man-making Education", "The Real Education", based on the world-renowned Sivananda Literature which can most eminently meet the need of our dear Modern Students, to their students, informally, beyond school hours, as part of "Charity of Knowledge" or "*Siksha Daana*", till such education is restored in the study curriculum for our dear Modern Students completely and permanently. ("Charity of Knowledge" or "*Siksha Daana*" is stated in our Holy Scriptures as the greatest among all kinds of charities.)

Keeping the above two most important points in view, one 01 Day Teachers' Orientation Programme on "Right Orientation on Teaching Profession", with addresses delivered by Speakers and Guests; and exhibition of Sivananda Literature on "Right Orientation on Teaching Profession" and on various topics of the subject of "Life-building, Character-building and Man-making Education", the "Real Education", was organised by the Divine Life Society, Bolangir Branch, Odisha, India on the 10th November 2024, with a view to provide "Right Orientation on Teaching Profession" to our revered Modern Teachers for their immense benefits.

This commemorative Souvenir titled "Noble Teaching Profession", brought out on the said novel and pioneering occasion, contains very valuable and beneficial write-ups on the aforesaid two points, for study by and immense benefits of our revered Modern Teachers.

We firmly believe and greatly hope that by studying the said write-ups and practising the knowledge contained in this Souvenir, our revered Modern Teachers can derive immense benefits in their personal lives.

- Publisher